

The Revolution.

PRINCIPLE, NOT POLICY JUSTICE, NOT FAVORS.—MEN, THEIR RIGHTS AND NOTHING MORE: WOMEN, THEIR RIGHTS AND NOTHING LESS.

VOL. IV.—NO. 25.

NEW YORK, THURSDAY, DECEMBER 23, 1869.

WHOLE NO. 103.

The Revolution.

PUBLISHED WEEKLY, \$3 A YEAR.

NEW YORK CITY SUBSCRIBERS, \$3.20.

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Poetry.

THE ANGELS' SONG.

It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth
To touch their harps of gold ;
" Peace to the earth, good will to men
From Heaven's all-gracious King ;"
The world in solemn stillness lay
To hear the angels sing.

Still through the cloven sky they come
With peaceful wings unfurled ;
And still their heavenly music floats
O'er all the weary world ;
Above its sad and lowly plains
They bend on heavenly wing,
And ever o'er its Babel sounds
The blessed angels sing.

Yet with the woes of sin and strife
The world has suffered long ;
Beneath the angels strain have rolled
Two thousand years of wrong ;
And men, at war with men, hear not
The Love-song which they bring ;
O! hush the noise, ye men of strife,
And hear the angels sing !

And ye, beneath life's crushing load
Whose forms are bending low, |
Who toil along the climbing way
With painful steps and slow ?
Look now ! for glad and golden hours
Come swiftly on the wing ;
O! rest beside the weary road,
And hear the angels sing !

For lo ! the days are hastening on,
By prophet-bards foretold,
When with the ever-circling years
Comes round the age of gold ;
When Peace shall over all the earth
Its ancient splendors fling,
And the whole world send back the song
Which now the angels sing.

E. K. SEARS.

A CONTRAST.

Thy love thou sendest off to me,
And still as oft I thrust it back ;
Thy messengers I could not see
In those who everything did lack—
The poor, the outcast, and the black.

Pride held his hand before mine eyes,
The world with flattery stuffed mine ears ;
I looked to see a monarch's guise,
Nor dreamed thy love would knock for years,
Poor, naked, fettered, full of tears.

Yet, when I sent my love to thee,
Thou with a smile didst take it in,
And entertain'dst it royally,
Though grimed with earth, with hunger thin,
And leprous with the taint of sin.

Now every day thy love I meet,
As o'er the earth it wanders wide,
With weary step and bleeding feet,
Still knocking at the heart of pride
And offering grace, though still denied.

JAMES RUSSELL LOWELL.

EDITORIAL CORRESPONDENCE.

DECEMBER 12th, 1869.

DEAR P. P. . . . You ask what I think of the Richardson affair. I rejoice over every slave that escapes from a discordant marriage. With the education and elevation of women we shall have a mighty sundering of the unholy ties that hold men and women together who loathe and despise each other. Such marriages are a crime against both the individual and the state, the source of discord, disease and death, of weakness, imbecility, deformity and depravity. The wholesale divorce and infanticide that mark this transition period of woman's awaking are Nature's protests against these unions of the flesh alone. It is humiliating to any proud woman to see how completely the woman is ignored in all the discussions of the press on this affair. One would really suppose that a man owned his wife as the master the slave, and that this was simply an affair between Richardson and McFarland, fighting like two dogs over one bone. My opinion is, that a woman has a right to choose between a base, petty tyrant and a noble, magnanimous man, and if a husband proves himself unworthy of love, and incapable of loving, it is no proof that a woman's heart always stands open as a boarding-house door if, in process of time, she loves somebody else.

This wholesale shooting of wife's paramours should be stopped. If Gens. Sickles and Cole had been sentenced to pass the remainder of their days in Sing Sing, as they should have been, McFarland would never have desired the same kind of notoriety.

Suppose the women should decide to shoot their husbands' mistresses, what a wholesale slaughter of innocents we should have of it! I wonder how long justice would halt in our courts in their case, and how long public sentiment would sustain such action?

The western papers are very severe on Mr. Beecher for performing the ceremony. I see Plymouth church, too, is much exercised, and threatens condemnatory action. I hope the Executive Committee of the American Woman's Suffrage Association will not call an indignation meeting and pass resolutions of censure on its new President for this bombshell into the old order of things.

When men begin to look at this marriage question from a woman's standpoint, they will see the fundamental falsehood in all those creeds, codes and customs, that make this any other than an equal relation, with equal rights, au-

ties, and privileges, making the same moral code for both sexes. Every sensible woman must approve of the part Mr. Beecher and Mr. Frothingham took in that solemn, death-bed scene, and rejoice, too, that Horace Greeley sanctioned it, by his presence. From his unphilosophical notions on divorce, I was rather surprised to learn that he was there, a sympathizing witness of the scene. If I had a word to say in regard to Mr. McFarland, I should put him in some safe asylum, or prison, where he could never deceive another woman, nor take the life of another man. It is no evidence of either spirit, nobility, or affection on the part of any husband to be jealous of his wife's friends ; and to shoot those she loves, under the plea of protection, is like the kindness of the eagle to the lamb he carries to his eyrie, on the barren rocks. What folly to talk of McFarland's devotion to his wife! His cowardly assault on Richardson shows the nature and temper of the man, and if a man has any mean, petty traits, his wife learns them in shame and bitterness long before the world finds him out. Courage, honor, generosity and magnanimity are the virtues woman always looks for in man, and if he does not possess them, her love dies out, and no human law can make her constant to what she loathes and despises. It is a significant fact that nearly all the applications for divorce are made by women. It is the old story, the slave running to Canada, while the master's statutes and scriptures sent Onesimus back, and made his bondage legal and divine.

Yours sincerely,

E. C. S.

THE ORANGE MEN.

(NOT OF IRELAND.)

BY P. G. DREYER.

Translated by Mrs. E. S. MILLER, from "Le Droit Des Femmes."

WHEN working with the greatest ardor on my unpublished work on the comparative philology of the different groups of animals which people our globe, I had occasion to make, by means of a Stanhope microscope, a very learned and profound study of the numerous hieroglyphics which the leaves of a hot-house orange tree offer to the eye of a practised observer.

I was at that time able—thanks to the efforts of an unheard of patience—to distinguish with the utmost facility, the trace of a snail from that of a caterpillar as well as that of a butterfly from a beetle.

As I was about closing a very interesting chapter on the analogies existing between the *monocerosique* and *coleopterien* dialects, and examining with extreme care some lines of doubtful origin, but slightly resembling the symbolical characters on the monuments of Egypt, I perceived, in the neighborhood of one of these furrows, some rudimentary animalcule, the presence of which had until then escaped me. This discovery excited my curiosity greatly, and

my amazement was at least equal to that of the first anthropologist who saw rise before him the first *niam-niam*, who found himself in the presence of the first *la custré* village, or discovered the first arsenal of silicious arms.

My animalcule, invisible to the naked eye, were in as great commotion on their little leaf as were the *ultra montains* in time of jubilee.

On closer examination I perceived that the micro-insects which had just appeared to me on the leaf, of which I had analyzed the cosmography, existed in an infinitely greater number on a little orange which hung near.

I concentrated my attention on this fruit. An innumerable multitude of little creatures swarmed on its surface, with a commotion exceeding that of ant-hills and bee-hives—greater even than that of councils, which, as is well known, are the most turbulent things in the world, save the Jesuits.

Accustomed as I am to converse with all the infinitely small creations, whose language I have made my special study, I tried to make myself understood by the Orange-men, by using the different idioms which had served my purpose in similar cases. But I could see that all stopped their ears, whole nations ran here and there, apparently in great alarm, and no one answered.

I had about exhausted my lexicographic knowledge, when it occurred to me that these animalcule might belong to the genus *ephemera* of which Swedenborg, Catullus, and the learned Japanese Lion-Lion-Kairi have left us such interesting descriptions.

Initiated in the *ephemerienné* language by the writings of these great men, I ventured to address a few words in this dialect, to the masses swarming under my eyes; and, in order to avoid bursting the delicate tympanum of those little ears, I softened, as far as possible, the tone of my voice.

A weak cry of astonishment coming from hundreds of thousands microscopic breasts replied to my call. I had been heard and understood, which are not always one and the same thing.

In continuing more closely the course of my investigations, with the aid of my excellent glass I was soon satisfied that there was no reason to doubt the identity of these animalcule—they were indeed *ephemera*.

Overjoyed with the good luck which had brought me into relation with this interesting variety of animated dust, of which so many authors had spoken, but which I had never an opportunity of studying for myself, I sought the best means for an interchange of thought.

I already knew that they had understood me, because they had answered me. But the cry which had reached me was the result of a prodigious effort of ten thousand voices, proving that all conversation with a single *ephemera* would be quite impossible unless, by some ingenious invention, I could obviate the insufficiency of lungs.

I adopted the following plan:—In the gentlest tone, I asked: Is there among you, one, more educated than the others? answer me all together as loudly as possible.

A cry, much more distinct than the first, reached me. This cry, which may be written thus: *dzoun!* signifies *yes* in *ephemerienné*.

If this is so, said I, tell this scholar that I wish to converse with him. As his voice is too weak to reach my ear, he must take this course. Let him select one thousand from among you—the most robust—let him furnish

them all with speaking trumpets of the most scientific construction. These arrangements made, he will proceed in the following manner: When I have asked a question, he will write his answer on a great tablet, where the thousand with the trumpets can read it; and they must cry it out to me with all their might. Go now, and make haste.

Fifteen seconds later, I heard a confused hum. Applying to my ear a horn of paper, the sound reached me more distinctly, and I recognized the words; *glou glou si*. (I am ready.)

"Very well! listen to me then, attentively, and do your best in answering. To what living species do you belong?"

"I am one of a race called *ephemera*."

"What is the name of your world?"

"We inhabit a globe called *orange*, which is thirty thousand *leucas* in circumference and ten thousand in diameter."

"Is your orange thickly settled?"

"We number about eight hundred millions."

"Have you manners, customs and laws?"

"We have all that; particularly laws, and strict regulations."

"What opinion do you form of the objects which surround you?"

"For myself, I form none; but the greater part of my fellow-beings, believe that the other oranges which we see from here, and also the leaves and flowers, which are like them, suspended above us, have been created to charm our eyes."

"Very good! but what idea do you attach to your existence here? In short, what part do you play in what is generally called creation?"

"A pitiable and very insignificant part, according to my own idea—very important—capital even, to the greater part of my race who imagine themselves to be the centre of all things."

"Have you any idea who, or what, I, who speak to you, may be?"

"As to this, I have not a very distinct conception; you must, however, be a divinity; that is beyond doubt."

"Under what form do you perceive me?"

"As an immense cloud of a strange, undefinable nature, having neither end nor beginning, and floating in infinitude."

"Upon what do you base your opinion?"

"On my clear perception of that part of your being from whence come the words that reach me, and on my inability to see anything more of your individuality, which is lost in the depths of space."

"Can you imagine how I exist?"

"You have evidently existed from all eternity, having no more beginning than you will have end."

"What is the average length of life with you?"

"Half an hour—to reach an entire hour is to arrive at a very advanced age. Some, however, thanks to the sobriety of their regime, to the exemplary regularity of their conduct, to the exceptional vigor of their temperament, and to the absence of too great care, may attain an hour and a quarter, sometimes an hour and a half, but these cases are extremely rare."

"What is your age, and what is your part in life?"

"I am forty-nine minutes old, and am president of the department of moral and political science, in the most celebrated institute of the world."

"You have, doubtless, annals?"

"Certainly—and of three kinds—religious, historical and scientific."

"The first reveal to us sublime truths which none believe, but which many take advantage of. The second trace for us pictures of the tender reciprocity between people and princes. The third initiate us into the origin of all that exists here below. But these latter are so confused, and offer so little certainty, that the intelligent world scarcely regard them. Would you believe—to cite but one example of the little faith we can have in the observations which antiquity has transmitted to us—would you believe, I say, that the learned men of seven hundred and twenty hours ago, assert, in the writings they have left us, that our globe, the brilliant yellow of which is perceptible even to the eyes of a blind man, was, at their time, of a magnificent green!"

"They affirm, moreover, that this globe is only fifty thousand *leucas* in circumference and five thousand in diameter! while the last measurements made with greatest care, and most rigorously exact, prove it is thirty thousand *leucas* in circumference and ten thousand in diameter. Those people had, evidently, very elementary notions of geometry; indeed, the older the writings transmitted to us, the smaller their estimate of the dimensions of our orange. In examining the most remote sounds, one meets with such absurd statements that he is quite right in classing them with reveries and fabulous hypotheses."

"Imagine, for example, that certain writers, whose works have been handed down to us, dare affirm (unblushingly), that the yellow soil on which we tread, was of a white color, and was of the form of one of those gigantic white flowers which balance above us in the infinite. This, evidently cannot be serious, for, in our day, we know that the veriest novice in geography would blush at so great a blunder."

I was about putting new questions to my little *savant*, when our attention was suddenly distracted by an extraordinary commotion on the surface of the orange. Something unusual had happened, beyond doubt, for I distinctly saw the little black masses rushing, one against the other, in the greatest tumult. From second to second, the uproar increased, I asked my interlocuter what all the noise could be?

He replied: "A courier just arrives to inform me. It appears that a certain number of black asteroids have fallen from the heights of the atmosphere, and have filled several valleys which served as boundary lines to the territories of two powerful nations. Each asserting its exclusive right to these strange aerolites, they have begun to fight and kill each other in the most beautiful manner. It is said that there have already fallen, on both sides, half a million of heroes."

Examining, then, more closely the theatre of this formidable conflict, I perceived, lodged against the rough places of the orange, half a dozen little grains of tobacco, which I had dropped in taking a pinch of snuff!

Those were the supposed aerolites—the celestial alluvium, of which millions of *ephemera* disputed the possession with so much desperation.

Not wishing—in my soul and conscience—to be a cause of perturbation and discord to these poor animalcule, I blew upon the fruit. Unfortunately, I miscalculated the force of the wind thus hurled upon this miniature planet, for I perceived by the space which suddenly appeared in the ranks of the belligerents, that, in dispos-

ing of the disputed grains of tobacco, I had thrown several thousand of the orange-men beyond their centre of gravitation.

This unexpected solution threw the two camps into extreme amazement, of which the priests took advantage by thundering against the impiety of the age, and representing the event as a chastisement from heaven. Already the theologians of the two parties were preparing to publish pamphlets on the *Divine breath*, on hidden justice, and kindred topics—when, suddenly, the orange disappeared. The gardener who owned the tree which had served as my field of observation, had entered the orange-ry without my knowledge—unceremoniously plucked my little world and placed it in his pocket to be carried to market with other ripe planets.

[Dean Swift, in Spiritualist parlance, must have been the inditing genius of the above. It is worthy his palmist day.—*Ed. Rev.*]

"FANATICISM."

BY MARY L. CLOUGH.

THE complaint is we are progressive and aggressive and assertive, therefore fanatics, fire-eaters and monomaniacs, continually crying out for Reforms that are so terrible as to give slow, sensible folks neuralgia every time they hear the dreadful subject broached; just as they are becoming a little used to the horribleness of the advocacy of some fearful innovation, just as they are getting a little better and think may be they may live through it after all, their whole frail organism is shocked and shattered by some dreadfully new phase of Reformatory theory, by the unappeasable war-cry of the "Progressionists." All this is nothing, or rather it is everything, for it proves we are right. Since the world began, those who took the lead in civilization, who walked in the van of the successful improvements of the age in which they lived, who labored for the advancement of humanity and the elevation of the race, have been scoffed at as "fanatics" and condemned as insane. The agitators of to-day are the avant-couriers of a higher civilization, therefore they are denounced, therefore they bear the stigma of the world, which means the mass of minds who will not take the pains to consider seriously a new theory, who prefer to plod on in the ways of their grandfathers because they are too indolent to examine thoroughly and *generously* the questions of the day. These important subjects they pass over with ridicule, because *ridicule* is the easiest of all arguments, and the last weapon that a controversialist uses when all else fail him.

There was a time when men thought the earth was flat and motionless, and the vaulted heavens a pictured scroll in the sky, so old Galileo, whose giant mind had grasped the great idea of the Universe, was tortured into saying the earth does not move; but as the poor old man tottered away from the instrument of torment, every limb trembling, and his racked frame pierced with pangs of mortal agony, his soul swelled with a realization of the grand economy of God's system of worlds, a proud sense of conscious knowledge glowed in his heart, the triumphant ecstasy of a great discovery. This man forgot the wheel, the rack and the axe, the crowd of savage faces that glowered upon him, the ignorant world that refused to be instructed. He lost all this in admiration of the plan of the Creator and he said: "It moves!"

Physical torture, nor popular condemnation, nor ridicule, nor scorn can check the march of Progress. The frame may quiver and the body fail, the conquered flesh groan renouncement of faith, but the triumphant spirit cries out, "It moves!" and the world *does* move despite the persecutions of prejudice and the clamor of ignorance. Time passed and men acknowledged Galileo to have been right, they adopted his creed. All along down the ages the heroes who led in the march of advancement have been defamed and scorned and tortured, their theories spit upon and themselves denounced, but slowly the world comes up with them, usually after they have passed away and others have taken their place with still more extended views and liberal projects, in their turn also to be hooted and persecuted, and also in their turn to be overtaken by the tardy world. The hunted Abolitionists were the butt of ridicule till recent events had proved them right. So, good people, be careful how you dub as maniacs those who promulgate apparently fantastic theories, and trample under foot the tender prejudice of years! Remember "fanatics" have led the world, and refinement, and science and civilization have ever been generalised by "maniacs."

THE NEW YORK "TIMES."

BY JOHN NEAL.

Is it not wonderful that while women are laboring for the emancipation of themselves and their female offspring, the very men who, from their position, general character and large influence, ought to be foremost in their co-operation, if what they are constantly saying of themselves and other men be true, are continually sneering at the best considered movements of women, grossly misrepresenting them, and trying to discourage them in every possible way?

And yet, these are the very persons who are forever clamoring about the kindness and courtesy of men toward women; the consideration they enjoy, the privileges and exemptions they are allowed, and the utter groundlessness of their complaints against men.

And then, too, if we may believe these law-givers and statesmen and political economists and newspapers who have such a profound respect for the only rights of women worth acknowledging, or worth having indeed—the right to serve, or to "stand and wait," all their efforts and flutterings toward the light, which they are permitted to see through the bars of their household cages, are pitiable delusions, alike useless, and hopeless, and mischievous. For example:

In the New York Times of Dec. 2d, we have the following "memoranda" from an editorial something more than a column in length.

1st. A comparison is instituted between the blacks under bondage, gasping for breath, and these women, the mothers, wives, sisters and daughters of an educated and christian people; and they are told that "the longer the bestowal of Suffrage was delayed, the brighter the colors in which it was painted; and numbers, even of the better-educated blacks, must have been astonished to find, after they had got it, how very like their condition was to what it had been before."

If the writer was born of woman—a white woman—a christian woman—an educated woman—how durst he institute such a comparison?

What! Because the poor ignorant blacks,

wholly unprepared for the trumpet-blast that set them free, expected too much, and were disappointed, when they found that Suffrage did not give them a homestead, nor a cotton plantation, nor even a suit of clothes, nor pay off their debts, nor send them headlong into Congress, therefore, the women of this mighty people, are to forego their strivings for equality before the law, lest they should be disappointed as the negroes were! Shameful, indeed!—both insolent and shameful!

2d. The gentleman—I call him a gentleman, that I may not be considered uncourteous—proceeds to say of the Cleveland Convention, that—

"It is a new organization, which includes among its officers and members the *soberer and more cultivated friends of the movement*; and it owes its existence to their desire to get rid of the *extravagances and follies which have marked the course of the Association in this city and of its organ, THE REVOLUTION*. The members of the Cleveland Convention have apparently become sensible that a movement which affects so delicate a matter as the condition of women in society, and which will, after all, have to depend for its success on its securing the support of women, needs to be carried on by means of more delicate machinery than any movement which has ever before engaged popular attention. Loud talking, gun firing, torchlight processions and brass bands will not do the work."

A pretty specimen—is it not?—of the kindliness and courtesy that men brag so much of; but a timely warning, nevertheless, for women to be prepared in "golden panoply complete," with spear in rest, and "banners glancing in the sun," for the gentle approaches of their editorial brethren.

But who are these "*soberer and more cultivated friends of the movement*?" Does not the writer know—or has he been grossly tampered with and misled?—that a large proportion of those who were found in the Cleveland Convention were, and still are, actual members of the other organization, which he denounces like a fish-woman blowing a conch-shell or a tin trumpet? I, for one, should be glad to know in what particular the members of that convention were superior to those who had assembled at Providence and Hartford a little time before?—and who were the "*soberer and more cultivated*?"

My own name headed the call, by special and urgent invitation, though I refused to go, after I understood the object, and how we were to be fooled. Upon the platform with me at Providence were Paulina Wright Davis, Elizabeth Cady Stanton, Mrs. Churchill, Theodore Tilton, Miss Olympia Brown, Mrs. Hanaford—both ministers of the Gospel—General Lippert, Mrs. Burleigh, Susan B. Anthony, and others. Were these, I pray you, less *cultivated* or less *sober* than their compatriots of Cleveland? Upon the floor, too, were many others belonging to both organizations, and by no means deficient, so far as I could judge, in *sobriety* or *cultivation*. Are they and we to be ostracized or tabooed, because we refuse to take on the Cleveland stripe? or because we cannot bring ourselves to shout with the Times and other newspapers, "Great is Diana of the Ephesians!"

But furthermore—I should like to understand what is meant by "*the extravagances and follies which have marked the course of the Association in this city (New York) and of its organ, THE REVOLUTION*."

For myself, I can only say that I never saw a

number of THE REVOLUTION before the month of August or September last; when, having read most of the numbers, I volunteered at once to write for it, and shall continue to do so—without pay—as long as I am satisfied with its teachings. What it was before that time, I do not know; but looking to the women who have been foremost in the management—Mrs. Stanton, Mrs. Davis and Miss Anthony—I do not, and cannot believe them guilty either of “extravagances” or “follies.” It may well be, however, that some of the *extravagances* and *follies* of Mr. George Francis Train, which are eternally bursting forth, as from a magazine of sky-rockets, and which go far to neutralize the man’s worthier nature, may have been referred to; as I understand that, for a season, he was about as lavish of his communications upon every possible subject, as of his money—which is saying a great deal after what he has done for THE REVOLUTION. But if so—why stigmatize the women who have been laboring through a whole generation for Equal Rights with just such men as George Francis Train? And now, when he seems to have nothing more to do with THE REVOLUTION, why recall the “extravagances” and “follies” of a single contributor, whose papers could not be refused with any show of decency, however preposterous they may have appeared to outsiders and political adversaries?

But “more delicate machinery” is wanted—and “loud talking, gun firing, torchlight processions and brass bands will not do the work”—of course the writer means Mr. George Francis Train—but after all, where is the “more delicate machinery” of the new organization? Is it Henry Ward Beecher—whom, by the way, we were to have had for our president, and were cheated out of—or William Lloyd Garrison?

But furthermore:

“It is not wise,” continues the editor of the *Times*, “for instance, to hold out the hope that female suffrage will put an end to female vice. Women know a great deal better than the Woman’s Suffrage Association what are the weaknesses or temptations which lead to women’s fall; and there is no woman who does not laugh in her sleeve when she reads or hears that if girls could vote when they were eighteen years of age, they would never become victims to man’s deceit, or, having fallen, be driven to the most degraded resource of helpless despair.”

But who ever pretended that Female Suffrage would put an end to female vice? or that, “if girls could vote when they were eighteen years of age, they would never become victims to man’s deceit, or having fallen, be driven to the most degraded resource of helpless despair? That Female Suffrage would contribute directly to the independence of woman, and therefore to her self-respect, and so, remove her from a thousand temptations that now beset her way, because of her dependence and her poverty, her scanty pay, and precarious livelihood—who will deny? But, no human being, with a thimble-full of common sense, would ever think of saying, seriously, that it would put an end to female vice. Then, why make the charge? Are these women-writers fools—or knaves?

“Nor will it find employment for all the unemployed women,” says our editor. Really! And who ever believed it would? Who ever thought of such a thing? That it would give employment to many, and help to raise the wages of all, may be regarded, however, as self-evident.

“But,” continues “our second Daniel come to judgment,” “If there is anything clear about woman’s wants and wishes, it is that they will not

stick to any employment as men do?” Then there is nothing clear “about women’s wants and wishes;” for they do stick far better than men to the few employments allowed them. Look at our housekeepers, our milliners, our dress-makers, our tailoresses, our boarding-house keepers, our writers, our governesses, our washer-women; and compare them with the men of your immediate acquaintance. While you can hardly find a man, in this country, who has ever stuck to any kind of business, trade, or profession for a dozen years, you may find hundreds of women, yea thousands, who have grown old over the drudgery of their households, or wrinkled, withered and yellow in their little workshops. Having so limited a choice of occupations, it couldn’t well be otherwise; and we must not, therefore, infer that, by nature, they are more constant, or less changeable and capricious than their brother man.

“There is no use in telling them,” he adds, “that the Suffrage will mend the matter, or put the girl of twenty into any vocation with the same heart and hope and energy as the young man of twenty. They know better.”

And why not, pray? Why should the hope of marriage enfeeble or enervate the working woman any more than the working man? Is it not likely to be a greater stimulus for the woman than for the man? And if she knew, that on her marriage, she would be admitted into a fair business copartnership with her husband, so that she might help to maintain a family, would not her chances of marriage be abundantly increased? And would not young men be less afraid to marry, knowing that a wife, being paid more liberally for whatever she did with her pen, her needle, or otherwise, would be profitable in the establishment? instead of being a continual expense?

And at last for a clencher we have the following:

“The only female disabilities which the Suffrage would certainly remove are legal disabilities.”

Indeed! But if this were true, “if the only disabilities which the Suffrage would certainly remove are legal disabilities,” then let us have that, and we will answer for the rest. However uncertain other disabilities may be, give woman the power of self-protection—the power of bargaining for herself, and every other disability, not incident to her condition as a human being, would change its character, and after a time, disappear. Let her be encouraged to think for herself, and act for herself, and then—and not till then—will she be worthy of a wise and good man’s companionship.

Portland, Me., Dec. 6, 1869.

THE WOMAN SUFFRAGE ASSOCIATION DEFENDED.

BY L. D. BLAKE.

MANY of the daily papers seem to think that “black night and old chaos” will be the result of Woman Suffrage, because the question of divorce was recently discussed at the meeting of the Suffrage association in this city. But is not this a somewhat hasty conclusion? In the first place, Mr. Poole’s resolutions—which in no wise sanctioned too easy divorces—passed only by a majority of three, indicating that a large number of those present were on the conservative side; and in the second place, with regard to the other resolutions, the association is not at

all responsible for them, as they were promptly voted down.

It is not in the power of any association to prevent the reading of resolutions, however wild; as of course they can form no idea of what they will be until they are read. If they are not adopted, the body certainly ought not to be held responsible for them. Were our Congress to be held to account for all the strange resolutions that have ever been brought before it, we should have a pretty record of absurdity. Thus much I must say in justice to the women of the Suffrage Association, now suffering much abuse because of the unauthorized action of a few.

ANNA DICKINSON IN BUFFALO.

DEAR REVOLUTION: The first of the lectures in the Woman Suffrage course was given last evening by Anna Dickinson. St. James’s Hall was full. I think that no less than twelve hundred people listened with the deepest attention to Miss Dickinson’s account of what she has seen in Mormondom, and her showing-up of that system as the legitimate result of the Todd, Fulton, and Bushnell theories about woman.

Her lecture certainly strikes at the root of the matter, that miserable idea, the inequality of woman; which is bearing its bitter fruits in this our day.

The Press of the city have treated us “galantly,” etc., praising our selection of speakers and giving full reports of the lecture, but do not believe in woman’s rights.

As for us of the W. S. A., we are taking good heart to find so many people who will come to hear the word gladly.

During all the anti-negro slavery struggle through which this country has passed, I am told that Buffalo felt no wave of agitation. Perhaps her pulse may be quickened this winter.

ELLEN K. BAKER,

President of the Erie Co. W. S. A.

JOSH BILLINGS ON WOMAN’S BEAUTY.

WEST EAU CLAIRE, WIS.,
8th Dec., 1869.

DEAR REVOLUTION: The saying attributed to Mr. Joseph Shaw, alias Josh Billings, that “when he sees a beautiful woman among the advocates of feminine emancipation, he will put his hat under his arm and jine the procession,” says, like most of his witticisms, a great deal in few words. Beautiful women, it would seem, have nothing to complain of. Complaisance, flattery, and early marriage have abundantly satisfied their aspirations, and they will never countenance a movement which may result in forcing them to renounce some of these things, and to take a harder position for the sake of loftier hopes. But women who are not beautiful are neglected, and may therefore hope for some relief from the Woman’s Rights movement; because, with most of them, neglect means a struggle for life, at overwhelming odds, against the bolder spirits and stronger arms of men.

This is a very humiliating statement of man’s selfishness, if not of his lust, and woman’s degradation—indeed, it is far too gloomy a confession to be anywhere near universally just, though it is an excellent *exposé* of the idea which governs all who oppose the emancipation of the female sex. “Catching a husband,” Mr. Shaw, is not the supreme end of every woman’s existence. Neither is physical beauty so truly all-in-all of

womanhood that every man must fix his heart on that, and nothing more. Florence Nightingale and Clara Barton took their beauty into scenes of misery and horror, where it probably perished with their health. But where is the man who thinks the less of them? Is it to this circumstance Mr. Shaw would attribute the fact that they are both distinguished advocates of Woman's Rights? If so, I think he is mistaken.

To sum up: Can a woman, who possesses beauty, make no other use of it than to sell it? Or must every man be in a hurry to bid for it, while despising all women whose faces bear no witness to their merit? In the name of both sexes, in the name of human nature itself, no, no! There is some better thing for man and woman both than that, and what it is, "Josh Billings," and others like him, must renounce a vast amount of self-sufficiency, before they can imagine.

C. L. JAMES.

ROWDYISM—THE WASHINGTON PRESS.

WASHINGTON, D. C., Dec. 13, 1869.

DEAR REVOLUTION: Please allow a constant reader and one who is conversant with the facts in reference to the meetings of the Universal Franchise Association in this city, to say a word or two in reply to the allegations of your Washington correspondent, "R," who, in his letter of Dec. 3, was pleased to denounce all the papers of the Capital as "contemptibly mean, cowardly and corrupt."

If "R." had confined his denunciation exclusively to the *Republican*, whose editor is well known as a violent opponent of Female Suffrage, he would not have gone beyond the bounds of truth; but to attempt to drag in the *Chronicle* as justifying in any manner the rowdy and cowardly scoundrels who have habitually disturbed the meetings of the Association, looks very like a piece of wilful misrepresentation on the part of Mr. "R." The writer of this happens to know that Col. Forney's managing editor of the *Chronicle* is a warm advocate of Female Suffrage, and that from the very first of the meetings of the Association in this city, his instructions to his reporters have been to give truthful accounts of said meetings and to denounce the spirit of rowdyism which was rampant until last Saturday evening. I want the readers of THE REVOLUTION to know that there are three journals in this city, which, if not positively in favor of Female Suffrage, at least deprecate and condemn the disgraceful attempts made by the rowdies to interfere with the meetings of the ladies—the *Chronicle*, the *Intelligencer* and *Morning News*. The first-named paper of yesterday, in an editorial referring to the mock trial of two of the disturbers of the ladies' meetings, says:

The trial of these parties, charged under oath with violation of law, turned out to be a farce of the broadest character, and the proceedings of such a disgraceful nature that we must refuse to open our columns for anything more than the merest mention of the affair. Such deliberate and willful trifling with justice under the circumstances is wholly inexcusable; and we believe we speak the enlightened sentiment of the community in making the assertion. The time for suppressing free speech has long since passed, and the sooner that fact is understood by all classes the better it will be for our reputation as a community.

The *Intelligencer* of to-day, noting the same occurrence editorially, says:

The rowdies were less restrained from a sense of fear occasioned by the presence of their patrons, with whom they hob-nob and drink freely enough about town, than by the fact that, at the time, the centre of their disgrace-

ful amusement was less at the Union League Hall than at the City Hall, where a scene of riot and mock justice was being enacted in the case of two of their number, under charge of disorderly conduct.

The *Republican* invariably burlesques the meetings of the Association, the editor giving as his reason, that he sells a larger number of copies of his paper. In proof of my assertion I send you a *Republican* of to-day containing an "account" of the meeting of the Association last Saturday night, also an account of the mock trial of the rowdies at the City Hall. Henceforth the meetings of the Association will not be marred by scenes of disorder. The rowdies are getting tired and fearful of consequences, while the ladies are more determined than ever in the good work.

VASSAR COLLEGE.

NEW YORK, Dec. 13, 1869.

DEAR REVOLUTION: I had the pleasure of attending the recent reception of the Philaethian Society, at Vassar College, Dec. 10th. I saw some "Suffrage" young ladies there, among whom was Miss Barnes, the daughter of Mrs. Barnes, of Albany, a well-known leader in the cause. I am glad to see that the Philaethian Society is training the young ladies for public speaking. Miss M. G. Mead, a young lady of apparently 16 years, delivered an address in the chapel, that would put to shame the majority of Yale and Harvard students. There was, however, one feature of the occasion which was far from gratifying—that was the dress. I am told there is a strong tendency in the college to make dress the criterion of rank, and that society there is divided by this most foolish and pernicious of all distinctions. I never attended any reception or promenade at Yale College when the ladies were so dressed to death as at the Philaethian reception. In Yale and Harvard, scholarly or literary merit constitutes the title to social position. No institution can have a wholesome influence on its students when wealth and fashion are the measure of rank. Devotion to dress and style are directly antagonistic to the very spirit and purpose of education, and is utterly inconsistent with any scholarly or intellectual ambition. Love of study and love of dress cannot long abide in the same mind or the same institution. But worse than this; on Vassar the cause of female education in this country in no small degree depends. No institution can be truly national where fashion is all-powerful. The poor but ambitious girl will not find that college a home to her where every overdressed, brainless doll outranks talent and industry. If Vassar is to be the great national college, which for the sake of American women it ought to be, it must be a college, not for wealth and fashion, but like old Harvard and Yale for all the nation—for the poor as well as the rich. Mathew Vassar founded a college not exclusively for fashionable nondescripts, but for women. The nation does not need fashionable boarding schools. Too many of these institutions are already training girls for a life of polite subjection. We want a college to educate women, not pretty toys, and well-dressed dolls, but women who, with large heart and developed brain, will live for their sex and their country. Vassar has two careers from which to choose. She can figure out as a fashionable boarding school, or she can become a national university for women, and can use her rich endowment to educate her students to despise the trifles over which the women of the past have

frittered away their lives, and to live in accordance with the nobler spirit of the present. I am glad to say that the faculty are doing all they can to discourage this ridiculous devotion to dress. It is the young ladies against whom they are obliged to contend, and it is the young ladies to whom I write.

E. P. A.

DOT AND I AGAIN.

OUR TALK ABOUT DRESS.

THE chief subject of discussion at our house to-day is Woman's Dress. Dot has just donned her first short dress. While putting on the little suit this morning, and rejoicing in the greater freedom for activity she would have hereafter, I fell to thinking about the "swaddling clothes" woman still wears, and I said aloud:

"I wonder if after these limbs of Dot's have had their freedom (such freedom as a girl can have, and I mean that it shall be equal with her brother's) for fifteen or sixteen years, they will have to be caged in a skeleton skirt, and fettered with drapery, all because she is a woman."

The "girl" (I wish Miss Logan knew her), studying by the south window, looked up astonished.

"You read about Olive Logan's lecture, didn't you?" I said. "The finest success of the season! 'Crowded houses in the principal eastern cities!' 'Fearful onslaught upon trousers!'—from an advocate of Woman Suffrage, too."

You see, my "girl" is a dress reformer. She is only eighteen, and has never worn a long dress or a corset. For a few years past all her plans and pursuits have been with reference to her chosen profession, that of a physician. I continued:

"Do you think you can withstand all possible pressure? Fashion and prejudice have been hard enough as foes, but now you are to have fresh dogs, set on by some of the fashionable speakers on Woman Suffrage. Now do you suppose you could go down to New York to attend medical lectures, dressed in such horrible things as 'trousers'? Could you stand a mob? Thousands and thousands of people hear Miss Logan's 'onslaught'; very few of those hearers read the assertion of P. P.—that the American costume 'has generally been worn only by the most pure, conscientious and noble women in the land.' If you should go to the N. Y. Medical College for Women, you might have the Dean of the College recommending the Health Corset to you."

Here we both laughed a little. A corset on that girl!

"Corsets will always be worn, you know," I said, quoting from THE REVOLUTION. "Don't you feel the need of them to support the weight of your clothing?"

We laughed again, for her warm worsted under-drawers and lined woolen trousers need no more support than ordinary ladies' suspenders afford, and she wears no under-skirts beneath her loosely-fitting lined gabriella dress. I wonder if the excellent Dean thinks it makes no difference how much weight a woman carries on her shoulders. Given a certain amount of strength, how much of it can a woman spare from the other burdens and duties of life to carry her clothing about?"

"Corsets are made to support the figure," I said.

"Our mother never thought of needing them, and hers was a good figure" was the answer.

"Do you suppose the ancient beauties—the Venuses, Helen of Troy, Cleopatra, and the rest of them, wore corsets? Think of the Virgin Mary in a corset! If such things had been necessary the Creator would surely have furnished women a few extra outside bones. No, they are all abominations, and the way women accept all these unnatural modes of dress as things of course, shows just what a degraded condition they are in. I tell you," said she, throwing down her book, and standing before me, fair and graceful, clad in a pretty flannel dress so made as to fit and serve her body instead of cramping and hindering its freedom, "I will not wear such toggery!"

"A great many other excellent women have felt as you do, and have afterwards succumbed to the outside pressure. There is no reform so hard to live out. An abolitionist among strangers, however pro-slavery they are, may conceal his sentiments and be safe. The dress reformer proclaims the unpopular cause she has espoused in every street, alley and lane where she goes. I asked Lucy Stone once why she stopped wearing short dresses. She said the annoyance it caused her hindered the other work she had on hand. She 'had a free body but not a free spirit.'"

Was this a cruel way of talking to a younger sister? I knew too well what she must meet from the world, the flesh and the devil, if she were to go out from the shelter of home dressed in a reasonable and christian manner. She had better never attempt it, if she could not bear these remarks from me. She answered, earnestly:

"If I should put on long dresses and corsets and fashionable head gear, I should have to give up ever being or doing anything. It would take all my time and efforts to earn, and make, and wash, and mend, and wear my accoutrements. Let the 'dolls' dress so! But what an idea for women to cry for work and a fair chance to compete with men, fettered and weakened as they are by their dress! I never will be a doctor and dress so. It is too absurd and inconsistent after studying physiology and the causes of women's peculiar diseases."

"They say your style of dress has been worn by some women of bad character," I said.

"What a reason for putting on long dresses! 'Out of the frying pan into the fire!'" she exclaimed. "Thousands of prostitutes wear, and long have worn, the fashionable dress. Indeed, the chief 'new' fashions are invented by Parisian women of such character,—so Mrs. Stowe told in a 'Chimney Corner' paper."

"But beauty, my child, beauty is woman's chief duty, you know."

"Beauty of what kind? Of raiment or of body? Of body or of spirit?"

"Change it about then," I said. "Say duty is woman's chief beauty. No clothing can be really beautiful that defies the laws of health and comfort, the Creator's laws. When women will conscientiously seek out a style of dress that answers the purposes of comfort, convenience, economy and health, resolutely leaving beauty to take care of itself, I believe they will find themselves arrayed with beauty such as their present demoralized taste in dress does not know, and infinitely superior to any yet devised by French courtesans for the vilest purposes, and passed over to more decent women as the latest Paris fashion."

FAITH ROCHESTER.

GEN. CANBY has revoked the appointment of Alexander Mayer as Mayo of Frederick burg.

Foreign Correspondence.

LETTER XL.

MANCHESTER, December, 1869.

OUR ANNUAL REPORT.

BEFORE this letter appears we shall have held our Annual Meeting, and the Report of the year's work will have been submitted to it. A copy of this the *Second Report of the Manchester Executive Committee of the National Society for Woman's Suffrage* will be forwarded to you as early as possible. Meanwhile you will be glad to have a brief summary of its contents.

The retrospect is on the whole encouraging. The first event of the year was the adverse decision in the Court of Common Pleas, at Westminster, on the Appeal cases sent up by the Committees.

APPEALS FROM MANCHESTER.

"That decision," in the words of our able Secretary, "was undoubtedly a heavy blow to those who anticipated that the rights and privileges of citizenship would be judicially declared to be coextensive with liability to bear its burdens, that women who possessed the qualifications and paid the rates prescribed by the Representation of the People Act, 1867, would be found to be entitled to the franchises given by that Act, and that words, importing the masculine gender, would be held to include females in the clauses conferring privileges as well as in those imposing burdens, of one and the same act of Parliament."

You will remember that the cases appealed for were (1.) Those of 5,346 women householders of Manchester who had sent in their claims to be placed on the Parliamentary Register under the New Reform Act. (2.) That of a lady who claimed the right of voting as a freeholder for the county in the southeast division of Lancashire.

These cases were argued in the Court of Common Pleas in November last year. The counsel for the appellants were the present Solicitor-General, Sir J. D. Coleridge, with Dr. Parkhurst, a clever barrister and a member of our Committee. Sir J. D. Coleridge made a long and elaborate argument in favor of the ancient constitutional right of women to take part in Parliamentary elections. He produced copies from the Record office of several indentures returning members to Parliament, the signatures of which were in the handwriting of women, or to which women were parties. The rights thus exercised had, he contended, never been taken away by statute. He also contended that the general term "man," in the New Reform Act, included women, not only generally but specifically, under the provision of a former act directing such interpretation of the word.

APPEALS FROM SALFORD.

Two cases of appeal were obtained in the adjoining borough of Salford, the whole expenses of which were generously borne by the then Mayor and Mayoress of Salford, Mr. and Mrs. Pochin. Mrs. Pochin is well known as the writer of a very able pamphlet published by Chapman, London, in 1855, entitled, *The Right of Women to Exercise the Elective Franchise, by Justitia*. The Salford cases were (1.) That of 1,341 women who had been placed on the register by the overseers, and struck off by the revising barrister, though no one had objected to them. This was a question of the barrister's jurisdiction. (2.) That of 857 women of Brough-

ton and Pendleton who had sent in their claims to be put on the register for Salford. The decision of the barrister was confirmed, and the appeals were dismissed like those from Manchester. As soon as the adverse decision of the Supreme Court in these cases was pronounced, the Committee dispatched notes to the 800 candidates in England and Wales, it being the eve of the general election, asking them whether they would, if returned, support a bill for granting the Suffrage to women, on the same conditions as it is given to men. Many replies of a most satisfactory character were received.

WOMEN WHO VOTED AT THE ELECTION.

As the decision in the Court of Common Pleas did not affect the register in those cases where women occupiers had been placed, or accidentally left upon it by the revising barrister, it seemed desirable that woman's capacity to vote, and interest in the question, should be tested. For this end the women thus entitled to vote in Manchester were visited, and most of them came forward willingly and with a real appreciation of their duty. When any hesitation occurred, at doing so unusual a thing, the "Agent of the Committee" records that it was overcome by a genuine political feeling, and this motive set aside all objections arising from timidity. "On the morning of the polling day," she adds, "when every other argument failed, it needed but to announce the state of the poll, showing that their friends needed support to scatter objections to the winds, and secure the willing attendance of the voter. These persons ranged in social grade from the rank of well-to-do shopkeepers to that of the very poorest laborer; they were brought together in a chance medley by the accidental resemblance of their christian names to those of men, so that it cannot be maintained that they were exceptional women, or selected specimens. Yet the intelligence and interest displayed by them in the election, and matters connected therewith, would have done credit to any similar body of male electors."

LECTURES.

During the spring of this year public meetings were held at ten or twelve places. Addresses by Miss Becker and others were delivered, the principle of Woman's Suffrage was discussed, and objections were answered. A petition to the House of Commons was adopted at each of these meetings. At Carlisle a branch of the National Society was formed, and under the energetic Secretary, Miss Smith, is likely to become a centre of operation in that part of the country.

PETITIONS TO PARLIAMENT.

Petitions to the House of Commons, in favor of Woman's Suffrage, were sent from thirty-five places, during the session of 1869, through the efforts of friends and correspondents of the Manchester Committee. From Manchester fourteen petitions with 9,000 signatures were sent up; from Salford eight petitions with 1,000 signatures. The total number of petitions for Woman's Suffrage presented to the House of Commons in 1869 being 255, with 61,475 signatures; of these 87, signed by 21,132 persons, were sent by members and friends of the Manchester Society; eight of the petitions were from public meetings.

THE TRIUMPH OF THE YEAR.

The Report next records the substantial triumph of the year in the extension of the municipal franchise to women. This victory

it justly asserts, would not have been obtained without the efforts and influence of the Manchester Committee on which the entire work, out of Parliament, devolved.

The occasion of the introduction of a bill by Mr. Hibbert, dealing with the conditions of the municipal franchise, was employed by Mr. Jacob Bright, to propose the omission of the word "male" from the bill and the insertion of a clause securing to women the right to vote in municipal elections. He was ably seconded in this by Sir C. W. Dilke and Mr. Peter Rylands.

Information respecting the ancient and existing rights of women to vote in local affairs was carefully collected and widely distributed. In none of the ancient voting customs, and in no act of Parliament, prior or subsequent to the Municipal Corporation Act of 1835 which disfranchised women, was the sex of the rate-payer taken into account with regard to the right of voting in local affairs. Petitions embodying these facts, and praying for the removal of the disabilities imposed on women by the act of 1835, were extensively signed and presented to both Houses of Parliament.

In the House of Commons, June 7th, Mr. Jacob Bright moved the amendment proposed in the Municipal Franchise bill, in a well-considered and exhaustive speech. Mr. Peter Rylands, Member for Warrington, seconded the motion.

Mr. Bruce, the Home Secretary, gave the amended clause his cordial support. Mr. Hibbert supported the clause, which was agreed to amid cheers; as was also the proposal of Sir C. W. Dilke to leave out the word "male" in clause 1 of the bill.

The Committee of the Manchester Society records its high sense of the ability displayed by Mr. Jacob Bright on this occasion, and ascribes the success achieved mainly to the tact, judgment and earnestness with which he pleaded the cause.

After a slight opposition in the House of Lords, which found no seconder, the Municipal Franchise was passed and received the Royal assent, August 2d, 1869.

WOMEN WHO VOTED AT THE MUNICIPAL ELECTION.

In order to ascertain to what extent women availed themselves of the right thus secured to them, a circular letter was addressed by the Committee to the Town Clerk of every municipal borough in England and Wales, with a form of inquiry appended. The replies show that women voted in larger proportion than might reasonably have been expected. In the larger boroughs the proportion was especially good. In Manchester it fully bore out the experience of an official, that where women and men have votes, the number of each who use the privilege bears a fair proportion to the number of each on the register. In the borough of Bodmin, in Cornwall, two women voted who are particularly worthy of notice. One was a maiden lady of 92 years, the other a grandmother and great-grandmother, aged 94 years. A table of the returns received is appended to the report.

THE BILL TO REMOVE THE ELECTORAL DISABILITIES OF WOMEN.

This bill, given in my last letter, was proposed in the Committee in July last. The Committees of London, Edinburgh, Birmingham, Bristol and Carlisle passed similar resolutions. Mr. Jacob Bright and Sir C. W. Dilke acceded to the request of the Committees, and agreed to introduce the bill.

In the words of our Secretary: "The passing of this bill would remove not only the last remaining electoral disability of women, but the last remaining disability imposed by British law on every class of citizens not under legal incapacity to perform other legal acts. One by one the restrictions on the exercise of the franchise by Nonconformists, Catholics, and Jews have yielded to the demands of the excluded class, supported by the appeal to constitutional principles and natural justice. It cannot be doubted that the removal of the disabilities of women must speedily follow if the demand be pressed with sufficient perseverance and energy."

THE GUARANTEE FUND.

The Report concludes with an appeal for the "sinews of war," thus: "The prospect of having a bill actually before the Legislature necessitates greatly increased effort on the part of the Society to give adequate support to the gentlemen who have undertaken the charge of the measure in Parliament. It is proposed to raise a guarantee fund of five thousand pounds, payable over a term of five years, in annual instalments of one-fifth of the amount each year. Already six ladies and gentlemen have either given, or agreed to give, one hundred pounds each to this fund. The Committee mention a term of five years, but judging from the rapid progress of public opinion since the commencement of their labors, they venture to anticipate that if they can obtain the immediate accession to their strength which the sum proposed for the first year would secure, they would be enabled to organize and bring to bear such a force of public sentiment that the object of the Society would be obtained long before the expiration of five years."

Our annual meeting is to take place in the Manchester Town Hall on Wednesday, Dec. 15th.

GENEROUS ZEAL OF A CLASS OF LADIES FIFTY YEARS AGO.

I have just met with an interesting anecdote, in one of Maria Edgeworth's unpublished letters, dated Geneva, 1820. It relates to a class of students, contemporaries of Mme. de Stael and pupils of the celebrated Botanist, De Candolle, then Professor at Geneva. In these days of classes for ladies, and the higher education of women, it is encouraging to recall the ardor of our grandmothers in the same object. Vestal virgins in all ages preserve the sacred fire of enthusiasm:

I must tell you of our visit to M. and Mme. De Candolle. We went there to see some volumes of drawings of flowers which had been made for him. I will begin from the beginning. Joseph Buonaparte (when King of Spain) sent a Spaniard of botanical skill over to Mexico to make a Mexican Flora. He employed Mexican artists, and expended considerable sums of money upon it; the work was completed, but the engraving had not been commenced when the Revolution drove Joseph from his throne. The Spaniard withdrew from Spain bringing with him his botanical treasure, and took refuge at Marseilles, where he met De Candolle, who, on looking over his Mexican Flora, said it was admirably well done for Mexicans who had no access to European books. He pointed out its deficiencies; they worked at it for eighteen months, when De Candolle was to return to Geneva. The Spaniard said to him: "Take the book; as far as I am concerned, I give it to you, but if my government should reclaim it, you will let me have it."

De Candolle took it, and returned to Geneva, where he became not only famous, but beloved by all the inhabitants. This summer he gave a course of lectures on Botany, which has been the theme of universal admiration. Just as the lectures finished, a letter came from the Spaniard, saying that he been unexpectedly recalled to Spain, that the king had offered him the Professorship he formerly held, that he could not appear before

the king without his book; and that, however unwilling, he must request him to return it in eight days.

One of De Candolle's young lady pupils was present when he received the letter and was expressing his regret at losing the drawings. She exclaimed, "We will copy them for you." De Candolle said it was impossible, a thousand drawings in eight days! They were distributed amongst the volunteer artists. The talents and industry shown, he says, were astonishing. All joined in this benevolent undertaking without vanity and without rivalry; those who could not paint drew the outlines; those who could not draw, traced; those who could not trace, made themselves useful by carrying the drawings backward and forwards. One was by an old lady of eighty. We saw thirteen folio volumes of these drawings done in the eight days! Of course some were worse than others, but even this I liked, it showed that individuals were ready to sacrifice their own amour propre in a benevolent undertaking.

De Candolle went himself with the original Flora to the frontier; he was to send it by Lyons. Now the custom-house officers between the territory of Geneva and France are some of the most strict and troublesome in the universe, and when they saw the book they said: "You must pay 1,500 francs for this." But when the chief of the Douane heard the story, he caught the enthusiasm, and with something like a tear in the corner of his eye, exclaimed: "We must let this book pass. I hazard my place; but let it pass."

Very truly yours, REBECCA MOORE.

JUSTICE TO MR. GREELEY.

DEAR REVOLUTION: I am disposed to find a little fault with you, inasmuch as you printed in my letter to Mr. Greeley *pathos* for *bathos*, which altered the meaning decidedly; however, that is not the object of my writing to-day. Fault-finding is not a pleasure to me. In truth I like best the attribute of the bee, who finds honey everywhere, while the spider only extracts poison, and prepares for secret injury.

I have just learned that Mr. Greeley was not the author of "Silk Attire," and that there were grave doubts about the propriety of publishing it in the *Tribune*, hence I hasten to make the *amende honorable*, so far as Mr. G. is concerned. But for the supposition that it was Mr. Greeley's I, assuredly, should never have noticed it. The attacks of an anonymous writer are to be regarded only as the blow of the assassin. The trembling tyrannies of earth are awake and feel the prophecy of freedom to the very marrow of their bones, and hence they rave and rage like savages about to be disarmed. Open enemies must be met, conciliated and converted, if sound logic, truth and justice can reach them; but secret foes, who stab in the dark, with base insinuations, are simply to be loathed and shunned as the crawling poison worm.

Yours, P. W. DAVIS.

A SHORT CATECHISM.—The *World's* Fashion Feuilleton, last Sunday, contained among many other things this:

A question that is universally asked in society is this:

Where have all the stout women suddenly come from? American ladies have been famous for their delicate and *spirituelle* style of beauty, but they are losing this distinction.

Is it becoming fashionable to eat?

I fear it is. I am afraid that going abroad, the example of French and English women, and the appetite obtained by out door exercise, is imparting a rotundity to American charms which will render seventeen-inch corsets a future physical impossibility.

What will be the immediate, practical effect of this change in the contour and constitution of American women?

In all probability, a decline in confectionary, and corresponding increase in the price of butchers' meat.

I have always noticed that it is the very thin young girls who eat the largest amount of pastry and bonbons, and profess a disgust for roast beef.

Well, their charms will bear some addition.

The Revolution.

PUBLISHED WEEKLY, \$3 A YEAR.

NEW YORK CITY SUBSCRIPTIONS, \$3.20.

ELIZABETH CADY STANTON, Editor.
SUSAN B. ANTHONY, Proprietor.

OFFICE, 49 EAST TWENTY-THIRD ST., N. Y.

NEW YORK, DECEMBER 23, 1869.

THE BORN THRALL.

BY ALICE CARY.

With the next volume we shall commence a new story, entitled "The Born Thrall, or Woman's Life and Experience," by the well-known writer, Miss Alice Cary—to be completed during the year. What "Uncle Tom's Cabin" was to the Anti-Slavery movement, this work will be to the cause of Woman. A book of real life and experience—uniting a solid, moral and religious purpose with Miss Cary's well known talent in the departments of general literature, poetry and fiction—our readers may confidently expect a work of no ordinary interest and importance—worth much more than the price of one subscription to THE REVOLUTION for the year.

THE SOCIAL EVIL.

A NOVEL convention was held a week or two since, in Columbus, Ohio. Fifteen of the largest cities and towns were represented, and the principal object seems to have been to consult on the best modes of treating with what is called the Social Evil, though in the days of Abraham and Lot, and of the kings and prophets of Israel, it was not known by so mild a name. The Toledo *Commercial* says one proposition was that of so amending the municipal code as to allow boards of health to license and regulate houses of ill-fame, the same not to exceed \$500 per annum, and to prescribe the limits within which they shall not be allowed to exist. Cincinnati, Cleveland, and some smaller cities and places, favored, while Springfield, Massillon, and other towns, opposed this measure. After much debate the proposition "to license" was struck out, and that "to regulate" was retained.

The *Commercial* in commenting on the action of the convention says:

The argument on which the friends of this measure chiefly relied was the fact that all other means for suppressing the evil had failed, and that the plan of license had been more successful than any other. To this it was very properly replied that so have all means for suppressing theft, gambling, violence, etc., thus far failed to accomplish their ends; but that no one in this State, at least, had yet proposed to "license and regulate" these offences.

While conceding the difficulties which attend any efforts to suppress, or even to check, this monster evil, we cannot for a moment think of placing it upon the ground assumed by the advocates of the license system. For society to combat vice and crime, however ineffectually, is one thing; but to cease resistance, and recognize and approve it as not only unavoidable but actually legitimate and worthy of legal sanction, is quite another thing.

To combat this evil it is always found that men alone conspire, and at the same time that women only are held as the offenders. And probably on no question in all the endless round of our man legislation, is woman's voice and influence more needed than on this, nor would be more appropriate. In treating the subject, men always stun us in the first place with fearful figuring on the number of "fallen women." Just as though there must not be a very much greater number of fallen men. And as though the fall of men was not greater, a thousand fold greater, generally, than the fall of women. For it has always been believed that not passion, lust, but dire necessity, drives the great majority, at least of American women, to these unhallowed courses. But what can be pleaded for men? The very indulgence itself shows that they have means of subsistence, ample and to spare. Travellers in Europe tell us how many thousand "licensed lewd women" there are in the city of Hamburg; but not how many thousands of lewd men are there who support this almost unnameable abomination. But it is not certain, nor even probable, that all, nor even a majority of the women, are at heart, or in spirit impure. But what one man of all the millions in Europe, who frequents these abodes of shame and sin, is not lewd and impure? For what other reason does he haunt them at all? By a municipal regulation in Hamburg, every woman or girl who is licensed to such a brokerage, has to be a member of the church and go regularly to the sacrament. So it was thirty years ago, and so, probably, it is still. It is perhaps the same in other places. And so the trade of the "strange woman" is as respectable and as religious, too, in the eyes of the church as well as of the state, as any other business. It is just as was slaveholding and slave-breeding in this country before the war, or before Garrison hurled against slavery the thunders of God's law. Slave-breeders even, and slave-traders were not adjudged sinners in the church, or by the pulpit, before that time. At the South, they would not be now. So of women sold in Hamburg to gratify the base lusts of the men of a corrupt age and nation. Even if not compelled to it by stress of absolute nakedness and starvation, there may be at least as much apology for them under such religious teaching, as there ever could have been in this republican and christian country for slavery. But what excuse or what defence have men to make, except that of impure and unnatural indulgence? And yet, as already intimated, it is women only who are "lewd," or "abandoned," or "vile," when men propose to treat, or, as in Ohio, "to license," or "to regulate" the "social evil." And singularly enough, men go alone about this business, as though women, pure, virtuous women, the mothers of daughters to be ruined, and of sons to ruin them, and themselves with them, had no interest nor concern in the fearful subject. A year or two ago, the legislature of New York had a wrestle with this subject, and many members, and many more, not members, women as well as men, professed to be shocked that the editor and proprietor of THE REVOLUTION and some other women dared to interpose their opinions, vital as the subject ever must be to the well being, not only of every woman, but of universal human society. And so this convention in Ohio, so far as appears, took no women into their counsels, elected no women as delegates, and, as is ever the way, treated woman as though she had no business with the question whatever. An ancient Hebrew scrip-

ture declares, "the badness of men is better than the goodness of women!" When the king of Israel grew old and his vital forces were chilled so that "he gat no heat," they found a young virgin to lie in his bosom, as his counsellor said unto him, "that my lord the king may get heat." His royal son coming to the throne, surrounded himself with seven hundred wives and three hundred women besides, to hold not less intimate, if less honorable relations. The relation was not less honorable. What were women for but to pander to the pleasure and the lust of men? What else are they for now? In Europe, "license" is for the safety, the protection of men, not women. All the police and sanitary surveillance there, is for that and that only. It is presumed at the outset that men are vile; in apostolic parlance, "sensual, devilish," and how they may commit the abomination and escape the penalties,

Red with uncommon wrath,

which God and nature have annexed thereto, is all their care. It is not to protect and preserve woman that men thus legislate, but themselves. Women must be watched, and watched with most zealous care, lest by them, men become diseased and suffer. No shield or safeguard protects them from the approaches of men unclean as lepers, loathsome as the ten Egyptian plagues.

No, it is men who are so corrupt as to render necessary this frightful, this unhallowed brokerage in the choicest gem the power, wisdom and goodness of God ever produced. And then, so do they abuse the horrible indulgence, even legislation becomes necessary to save them from swift and sudden suicide in the gulf their own lusts have digged. No wonder men do not wish the eye of woman to penetrate to their conventions or legislative halls, when such unnatural protective tariffs are to be enacted!

P. P.

THE PERE HYACINTHE.

THE most important personage now on the stage of human action is the Reverend Father Hyacinthe. And the most important event of the nineteenth century on the European continent is the Ecumenical Council now holding its sessions in the Imperial city. Its last predecessor dates back more than three hundred years, and yet the Church was older then, than any other ecclesiastical establishment on the globe, older too, than almost any government. Macaulay says most truly, "there is not and there never was on this earth, a work of human policy so well deserving of examination as the Roman Catholic Church." And yet it is doubtful whether it has ever been intelligently and impartially investigated by any profound student in philosophy or history. For more than three hundred years it has been regarded by Protestants with feelings only a little short of detestation and horror. That it is so has been partly its misfortune, but a good deal more its fault. It came into power too early in the developing processes of human civilization, when the sword was the sickle with which the nations reaped the harvests of empire, and when empire was the only harvest coveted by ambition and tyranny. And by the same bloody instrumentality the Church made her conquests after the conversion of Constantine the Great. The Great, men called him, the Church called him, and calls him still, and yet never was the word more marvelously misplaced. The domestic murders of Nero were not more numerous, no

more atrocious than his. And his public career was scarcely more deserving of praise. He taught the Church to contend in battle for the salvation of the world; slaughtering the people and presenting their desolated lands as millennial triumphs to him whom Hebrew prophets waited and prayed for, and sang his coming, as the "Prince of Peace."

From that day forward the Church, both Catholic and Protestant, may well be called the church militant, military! for the Jews in their exterminating wars with the Canaanites, or the Mahometans, sweeping in cyclones of blood and fire across even Europe, as well as Asia and Africa, with scimiter in one hand and Koran in the other, were not more murderous than the so-called, Christian Church has proved herself for more than a thousand years. The Church sang the conversion of Constantine as the fulfilment of the predicted latter day glory when kings were to be the nursing fathers of the Church; and his subjugation of nations was bringing back to the Sovereign of nations his long rebellious and revolted provinces. And so the Church believed the millennium had come. But even then it was said by some of purer vision, "true, but it has come by converting the church down to the world, not the world up to the church."

And what the Catholic church has achieved of power and greatness she has held and still holds, as though indued, as indued it claims to be, with an earthly immortality. What it has lost in the old world has been more than compensated in the new. And her triumphs were never more illustrious by the sword in the most rude and barbarous times and nations, than today in the full blaze of the nineteenth century civilization, and among the most enlightened nations of the earth, by peaceful, moral and spiritual agencies alone.

That it has met with reverses in time past, is most true. The history of the Popes, by Leopold Ranke, a professor in the University of Berlin, is worth more than many volumes of protestant fury and fright, with which the world has been stunned for ages. Its was among the early translations from the German, and done too, by a woman, Miss Sarah Austin. Of her work, Lord Macaulay wrote, "we need only say that it is such as might be expected from the skill, the taste and the scrupulous integrity of the accomplished lady, who, as an interpreter between the mind of Germany and the mind of Britain, has already deserved so well of both countries." And this was more than thirty years ago.

That the Church did not go on "from conquering to conquer," until the habitable world was its undisputed empire, was owing to causes not wholly under its control. It contested ever and always unto and into the last ditch. But the light of science and of reason from time to time eclipsed all its brightness. Four times at least in a thousand years, its power was questioned; twice it was almost overthrown. The Church at the first, had almost exclusive monopoly of the books and the learning. The monasteries were the grand repositories of both. The monks were the authors, editors, translators, transcribers and compilers, and gave the world, in quantity and quality, only what it could safely bear, or rather only that with which it could be safely trusted. Much was lost to the world by the burning of the Alexandrian Library. But nobody knows what was lost of the ancient lore, Egyptian, Persian, Grecian and Roman, through the fiery zeal of the Church and her ever

faithful servants, the toiling inmates of her myriad monasteries.

But though science, truth and reason accomplished something in the contest, they did not prevail. The sword aided the Church, and the Albigensian heresy was suppressed in a war distinguished by its atrocities beyond any secular war then known in history. The Reformation was really the last struggle of the Roman Church against her now common enemy, the Protestant Faith. And though the latter has had the full benefit of all the light which science, art and modern progress generally have laid at its feet, and accepted it, at least professedly, and has always been loud in its reproaches and accusations of the Church of Rome for proscribing the march of improvement, still it must be admitted to-day, that for two hundred years it has been gradually losing instead of gaining ground. And the prospect now is that, as the Roman Church saw the beginning of all the present multitudinous christian sects, so it may survive them all. The only secret of Roman success has been in all this time, that Protestantism has been passing through a Feudal period of clans and clanships, warring upon each other, while the Catholic Church has been one. One, united as in belts of iron.

Now, at last, a powerful schism has arisen which may affect, perhaps break in pieces the papal power forever. What Luther was in the sixteenth century, Pere Hyacinthe may be in the nineteenth. Luther long refused to break his allegiance to the Church after he had lifted up his hand and voice against its abuses. So the Father Hyacinthe still avows and continues his adherence to the Catholic faith. But the church excommunicated Luther and thus completed the very opportunity which Providence had already prepared for him, and made his name and work throughout Protestant Christendom, the glory of ecclesiastical history. Rome has also repudiated and blasted the name of Pere Hyacinthe, and thus liberated, if not indeed commissioned, him for a career that may be to the Reformation under Luther what the advent of Christ was to the dispensation of Moses.

The visit of Pere Hyacinthe to this country, at this time is most opportune. Rejected by Rome and the solemn Ecumenical Council, he has been received with extended, open arms by all that is liberal, generous and progressive in the Protestant churches of America. The French Catholics, too, hold him in such high esteem as to invite him to lecture in behalf of their city charities, and gave him such an ovation in the Academy of Music on the Thursday evening before last, as no visitor, however distinguished, receives, even in this hero worshipping city, once in half a century. The Catholics in his own country, too, must stand by him against the terrors of the Ecumenical Council, and have already forwarded their dissent from some of its assumptions. The government itself has informed the Council that the question of infallibility is inopportune from a religious view; and, politically, not only places France otherwise than in accordance with the Concordat, but releases her from its obligations. Large numbers of German Catholics are doing the same. And such a power he has behind him at the very outset, and supported by all the light, liberality and genius of the nineteenth century, outside the Church, it may be, Protestant or Catholic, but still based on science, truth and progress, against which no gates of hell shall ever prevail, nor terrors frighten, and, most

assuredly, with powers, gifts and graces of his own, material, mental and spiritual, which are the very assurance of a Divine commission. And never was he better appreciated or more heartily approved than in his lecture in the Academy of Music. And when he sailed the next day for his native land he was followed by the wishes, the hopes, the prayers of myriads of devout souls. His church has been almost an omnipotence in the earth for ages. It has done more for woman in the past, than all other religions combined. Its female saints are the brightest luminaries in the Christian calendar. Even to-day, its Sisters of Mercy, and Sisters of Charity, are an honor and glory to the very name of womanhood. Let the Roman Catholic Church but accept the light, liberty and truth which science and the Spirit of God are shedding on the nineteenth century, and as already discerned and announced by the Pere Hyacinthe, and the glory of its latter day shall exceed that of the former, and in it shall all the nations of the earth be greatly blessed.

F. P.

MASSACHUSETTS.

THE Bay State is waking up to the importance of more vigorous work in behalf of Woman's Enfranchisement. Under the spell of the "negro's hour" philosophy very little comparatively has been done there for the last three or four years. The noble women of that state, not content with the opposition already trampling them down into the degrading dust of ages, supposed they must add thereto the vast *avoir-dupoise* of other millions, domestic and imported, and then beg the boon of their own enfranchisement at the foot of such a throne! Other states shared largely in this strange hallucination. And but for THE REVOLUTION, which over that darkness reared the banner of justice and equality in all civil, political, industrial and educational rights, where would the cause of Woman have been at this hour? Great Britain, and all Europe, would have been hurling billows of scorn at us for our blindness and unfaithfulness, while they were shaking thrones and principalities with the mighty tread of their onward movements. But now, we are even in advance of the whole world. Wyoming has struck the chord to which other states and territories will soon respond, and governments will soon be taught, and made to learn the sublime lesson, that they have no powers and can and shall exercise no powers, not derived "from the consent of the governed"—of all the governed. All, irrespective of race, complexion, and above all, of sex.

Week before last, there was a very successful convention in Palmer, Mass. And last week one still more so at Worcester, attended by several of the principal workers in that state, and evidently with the best results. New and valuable accessions were made to the ranks, and a spirit was diffused from "the heart of the old Commonwealth," that will pulsate to its remotest borders. Palmer, the week before, had issued a very able Memorial to the State Legislature in behalf of Woman's Rights as to Ballot, Taxation, Education and other things, drafted, probably, by Mr. Frank B. Sanborn of the Springfield Republican, which Worcester also took up and adopted among the most important part of its proceedings.

F. P.

NATIONAL WOMAN'S SUFFRAGE ASSOCIATION.—Every week adds new members. The last list came from Massachusetts, and a good one, too.

NATIONAL COLORED LABOR CONVENTION.

NOTWITHSTANDING the long oppression and degradation of the African race on the republican and christian soil of America, it is already giving sign, even from the very plantation itself, of mental and moral vitality that may yet redeem it back to respectability among the peoples of the earth. What distinguished the most renowned Hebrew in history, and indeed the most eminent man of any nation before Homer's day, was, that he "was learned in all the wisdom of the Egyptians." A thousand years ago, Ireland was giving learning, law, and religion to the world. Almost four thousand years ago, Africa was so distinguished; and there were the sublimest lessons in science first learned and taught.

The recent colored convention in Washington is prophecy, or at least possibility, of a return of Africa's stolen sons and daughters, not to their native land, but to something like their former eminence as a noble, industrious, intellectual, moral and spiritual people. No convention of white men was ever conducted with more dignity, and few, there, with more ability. Certainly no gathering of southern men was ever characterized by nobler purpose, discussion, or action, and with so little to reflect discredit or dishonor on our common manhood. And it is highly creditable to the American press that its proceedings have been both so extensively, and so correctly published. It alone truly marks an era in human progression.

Nearly twenty states and territories were represented by more than a hundred and fifty delegates. The District of Columbia delegation included women as well as men, who were welcomed equally with men. Hon. James H. Harris, a North Carolina Senator, was chosen president, and though but recently a slave, he appears to have filled the chair with eminent ability, and to the entire satisfaction of the convention. Several white gentlemen were invited to address the different sessions, among them the Mayor of Washington, and members of both Houses of Congress, who were quite as much honored in the privilege of speaking, as was the convention in their attendance and utterance. On the whole, the occasion appears to have been one of which the colored citizenship of the country and its friends may be justly proud and exultantly hopeful, as harbinger of the better day to come.

P. P.

THE NEW SLAVE TRADE.—Attention was called to it in a late REVOLUTION in an *expose* of the Southern Emigration plot. Senator Wilson has taken the business in hand, so far as relates to foreign emigration, and presented a bill in the Senate which provides that contracts made in foreign countries whereby emigrants to the United States pledge their labor to be specifically performed after their arrival in this country, shall not be valid, nor enforced in any part of the United States. It makes the act of being engaged in such business of importation, or contracting, a misdemeanor, punishable with fine and imprisonment, not less than \$500, and six months, or more than \$3000, and three years, respectively. It also makes the masters, owners and agents of vessels transferring such emigrants to the United States liable to punishment by a heavy fine. It forbids contracts with emigrants after their arrival, whereby their labor shall be pledged for a term of years, or contracts with them before they become citizens of

the United States, engaging their labor at less than the customary rate, for the same kind of labor, in the most favored parts of the United States; also all contracts, not made directly with the emigrants themselves. It is made the duty of Superintendents of Emigration, and officers of the Customs, to report or prevent violations of this act. Slavery was only abolished under compulsion, "Military necessity." Of course it will revive again at its earliest opportunity in some form or other, as already appears.

THE COST OF THE WAR.

It is not yet time to compute it. It is not yet ended, in its cost to the country. It is costing millions on millions to this hour, and will so continue to do for a long time to come. According to the Report of Mr. Wells, just presented to Congress, the government spent in the war, and expenses growing out of it, to last June, \$4,171,914,448.

But even this vast sum does not include other expenditures mentioned in part in a recent REVOLUTION, and which Mr. Wells himself enumerates as follows:

Pensions capitalized at eight years' purchase	\$200,000,000
Increase of state debts, mainly on war account	136,000,000
County, city and town indebtedness, increased on account of the war (estimated)	200,000,000
Expenditures of states, counties, cities and towns, on account of the war, not represented by funded debt (estimated)	600,000,000
Estimated loss to the loyal states from the diversion and suspension of industry, and the reduction of the American marine and carrying trade	1,200,000,000
Estimated direct expenditures and loss of property by the Confederate States by reason of the war	2,700,000,000

This makes a total loss to the country by the war, of nine thousand million dollars. And this, it is safe to say, does not exaggerate the cost. The cost in money alone. But who, on earth, or in heaven, can ever estimate the losses in wealth more valuable than money? more precious than silver and gold? And all this to cure ourselves of a cancer, vaccinated into the young veins of the body politic, at the formation of the government! All this it cost to rid ourselves of African slavery. Ten thousand thousand times more than slavery was ever worth to all the nations that ever tolerated it since time began. So much for violation of the law of justice, the law of God. So do God and Nature ever avenge.

And now, woman is the victim. And the same law is broken; the law of Him, too, who is the same yesterday, to-day and forever.

P. P.

"THE RULING PASSION STRONG, ETC."—The *Tribune* will not be propitiated nor pleased. It is as *spleeny* at our successes as it is bitter and hostile at our efforts to succeed. Over the recent and the first real triumph of our cause in Wyoming, it says:

It was a great, a happy, and a shrewd idea. Wyoming wants settlers, wants citizens, wants women; and what would be better than to frame a law calculated, if not to be a settler in itself, then to bring women settlers? We need not hereafter ship industrious young ladies to Oregon, but Oregon knows what to do. Let every virgin territory have its franchise. With this ring upon its finger let us wed it to the wilderness, as the Doge gave Venice to the Sea, but only to make the wilderness blossom. Who will now be the pioneers of Wyoming Suffrage? We stand ready to chronicle the rush of discontented fair ones for the Territory.

THE BUREAU SUFFRAGE MEETING.

The meeting was held at Packard's Rooms. Among the gentlemen present were some of our most influential citizens. Miss Anthony presided. She said that the cause of Woman Suffrage was rapidly gaining ground. She was constantly receiving letters inviting her to come and organize State associations. She reported to the Executive Committee twenty-five dollars from the California State W. S. A.—the State fee to the N. W. S. A. Miss Anthony said that at the National Convention, to be held in Washington on the eighteenth and nineteenth of January, the delegates were to present their petitions to the Congressional Committee on the elective franchise.

Mrs. Blake thought the members who tried to sustain these weekly meetings ought not to be responsible for resolutions read in them; any one had a right to rise and read a resolution; if a resolution was tabled, it should not be noticed. She was in Congress when Mr. Chandler read a resolution declaring war with England; the resolution was tabled, and the Associated Press did not notice it.

Mrs. Hallock thought when the women held office and voted, the streets of New York would not be in their present condition. Dr. White spoke to utter his protest against the disfranchisement of women. Mrs. Wilbour read a letter from a female clerk in a Department at Washington in relation to the proposed bill upon the salaries of Clerks.

After the reading of this letter from the REVOLUTION, Mrs. Wilbour gave notice that, as the Vice-President for the County of New York under the State organization, she should call a meeting on Wednesday, December 22d, to organize a County Woman Suffrage Association.

Dr. Hallock thought the necessity of creating public sentiment in favor of Woman's Suffrage made the good word of the public journals important.

Several present became members of the Association, and many signed the petition, and the meeting adjourned.

A YOUNG ELIZABETH FRY.—The western papers tell of a pretty young Quakeress, name not given, who is making herself useful in some of the states by visiting prisons and other similar or charitable institutions. Recently she called at the Indiana State Prison and conversed with its inmates. In the evening she conducted religious services in the cell-house. The effect of her eloquence is pronounced marvellous. The hardest-hearted criminals wept, and some of them were not content until they had touched her dress. At the close of the service the beautiful angel in drab was invited to call again.

MRS. ERNESTINE L. ROSE.—The recent convention of Free-thinkers that met in Philadelphia, adopted the following resolution, unanimously, offered by Mr. J. C. Wheeden of Baltimore:

Resolved, That this Convention hails with unfeigned pleasure the present opportunity to offer its sincere thanks and to express its obligations of indebtedness to Mrs. Ernestine L. Rose, for her noble, long, fearless and self-sacrificing efforts in the cause and advocacy of Free-thought, and for the overthrow of priestcraft and superstition throughout the world.

The Convention passed another resolution, also unanimously, expressive of its sympathy with Woman in her efforts to obtain her recognition in civil, political, educational and industrial equality of rights with man.

WOMAN'S WORK AND WAGES.

It never harms the "pure and undefiled religion" of the apostle James, or of the Good Samaritan, to expose its base counterfeits. The Philadelphia Dispatch is good authority for the following incidents, as related by one of its correspondents:

Some time ago a public institution advertised for an assistant matron, salary \$200 per year. Having always in my mind women needing employment, I waited upon the president of the Board of Managers to ascertain something about the vacant situation. That official—when I told him the object of my visit—politely remarked that he wished I myself had been an applicant for the situation—which wish, however, I did not join in, but proceeded to ascertain the duties pertaining to the vacant position. He said "the requirements were very light. The assistant had, of course, to make herself generally useful, and, besides helping the matron, she would be expected to teach. She must be an elocutionist, as she would be expected to read several hours a day to the children. She must be good-natured and patient; for she must comb and wash, or superintend the combing and washing, of over three hundred children daily. She must be a quick and an industrious needlewoman, for she must mend and take care of the clothes of these three hundred. The hours of labor might seem to be long—sixteen hours per day; but then the work would be light, and the pay heavy." Here patience gave way, and I interrupted him by exclaiming, "Surely, surely, sir, you must be jesting! No body of men in the world could be found sufficiently mean to offer for this amount of time and service the paltry sum of \$200 per year!" "Why, my dear lady, the pay is munificent!" Labor of all kinds is worth just what it will bring, and no more; and I contend that, in view of the immense supply of female laborers—we have over two hundred applicants for this situation—the offer is liberal in the extreme. I am greatly surprised that a woman of your intelligence and culture should never have acquainted herself more thoroughly with the matter of Work and Wages, as elucidated by Adam Smith." I remarked that neither Adam Smith, nor his host of relations by the name of John combined, could make me comprehend that it would ever be right for men claiming to be Christians to grind the faces of the poor in the way in which he and his Board purposed doing; and, without further speech, I left him.

The second instance related, is similar in kind to the first. The third is to this effect:

I remember that a famous quack medicine vender, now dead—a Christian so-called—who gave largely to missions, once called upon me with the view of engaging a type-setter to work upon his advertising sheet, he believing, he said, that women would be better in their conversation and morals than men, and were more to be depended upon—not being liable to get drunk, as most male printers did. Being anxious to gain admittance for female type-setters into every possible place, I joyously brought forward our very best and most intelligent compositor. The compounder of nostrums seemed greatly pleased, and was about engaging her, when it occurred to him to ask what pay she expected to receive. She said, "I work by the piece, and my wages have averaged fourteen dollars per week. But for regular employment by the week, I would take twelve dollars." He jumped from his seat in astonishment, exclaiming, "I never heard of such a thing in all my life! Why, that is as much as men printers get!" "And why not?" I interrupted; "this woman understands her business as well as any man. She has worked in the office of the Boston Liberator for many years. She is an educated woman, a thoroughly good proof-reader. Why should she not command a man's wages?" "Why? Why? Because she is a woman! And God never intended women to equal men in wages or in anything else!" "Well, my dear sir," I responded, "whether God intended it or not, this woman in the excellence of her work is rather more than the equal of any male printer I have ever employed or seen, and I demand for her equal wages." "Oh!" said he, "that I will never give. No woman has a right to earn more than six dollars per week, under any circumstances. And as I am a Christian, and desire to do unto others as I desire they should do unto me, I will never cripple the means of other employers by raising the pay of female employees." "But," I replied, "I know of women who work in your factory, and who are making ten and twelve dollars a week." "Ah!" said he, "those are the pretty ones, who get round the foreman and cajole him out of the best work. But my orders are, that the work

shall be so distributed that no girl shall make more than six dollars per week.

One more instance is all for which there is room to-day:

A week or so ago an advertisement appeared in one of our papers to the effect that "a cashier, with the best of references," was wanted in a certain book store on Chestnut street. I answered it, and was told to call at a certain day. Of course I went, and found eight or ten other ladies sitting around on the stools, each one looking as though she was wondering what sort of a chance she stood among so many. I was the fifth who was told to walk back. I went, and was asked all sorts of questions as to my ability, references, etc. At last I asked a few questions in my turn. They said: "The position was a very responsible one, as from fifty to five hundred dollars passed through the cashier's hands daily;" that she "must be able to detect counterfeits, and was responsible for all money passed to her." She must be there from eight and a half o'clock in the morning till six in the evening, and "for several weeks of and through the holidays, she would be detained till very late at night." They preferred a gentleman, but "could not get one to take the position, as it was too confining a situation." I asked the amount of salary given, and was told that for these ten hours of constant attendance and responsibility they were willing to give the favored lady the enormous amount of eighty-three and two-sixths of a cent per day, or five dollars per week. I said I supposed they expected the lady to make a genteel appearance. "Yes, of course." Did they know that a lady could not get more than the plainest board for less than four dollars per week? And then if it should storm, and she had to ride to and fro from her home, how much did they think she would have left of her five dollars to keep up this genteel appearance? This book store, which is so liberal and magnanimous in giving such a high salary to one holding such a responsible position, is a fine white marble building, and is the representative store of a wealthy Christian organization and church of our city.

These are but specimens. Similar occurrences are shined on by every day's sun. And yet the laws and customs of society are greatly improved and constantly improving. But, at this rate, what were they once?

There is a reason for giving these facts in THE REVOLUTION to-day, aside from what they reveal. Here is what the narrator of them (a woman, too!) says to the editor of the Dispatch, by way of compliment:

Having read your "Women's Department" for several weeks, and feeling that your idea of "Woman's Rights" is the right idea, and must be appreciated by all sensible women, and that you have it in your power to do more for the true interest of women than sixteen of those meetings gotten up by as many Susan Anthonys, I will just give you one more instance of the way women's services are appreciated in our own city.

No matter for any more "instances." This writer should know, and profoundly feel, that such a cool, deliberate fling, pointed with a sneer, too, like a New Zealander's poisoned arrow, is quite as cruel and unjust as anything she has told. And her best lesson in "Christianity," of which she speaks so flippantly, should be one of practice. So seems to think the editor of the Dispatch, in a gentle rebuke to her as below:

We are grateful for the opinion our correspondent entertains of our influence and usefulness, but we cannot permit her to compliment us at the expense of that earnest and thoroughly honest worker, Susan B. Anthony. Although we do not sympathize with Miss Anthony in her radicalism, we know and acknowledge her to be a more powerful, energetic and able advocate of the cause of Woman than we can ever hope to become. We admire and esteem her as much as we admire and esteem any woman living, and we would give worlds—if we possessed them—to be enabled to do our work as faithfully and as effectually as she is doing hers.

Miss Anthony can well afford to leave her cause in such hands. Her traducers will one day know her better, and do her justice.

P. P.

CALIFORNIA.—A State Woman Suffrage Convention is to be held in San Francisco, commencing on the 26th of January.

WOMAN IN THE SOUTH CAROLINA LEGISLATURE.

THE State has begun pretty well. Let it persevere. There are some brave and true men in it, colored as well as white. The following bill has already passed a second reading in the House:

A Bill to carry into effect the provisions of the Constitution in relation to the Rights of Married Women:

Be it enacted by the Senate and House of Representatives of the State of South Carolina, now met and sitting in General Assembly, and by the authority of the same:

SECTION 1. That the real and personal property of a married woman, whether held by her at the time of her marriage or accrued to her thereafter, either by gift, grant, inheritance, devise, purchase, or otherwise, shall not be subject to levy and sale for her husband's debts, but shall be her separate property.

SEC. 2. A married woman shall have power to bequeath devise or convey her separate property in the same manner and to the same extent as if she were unmarried; and all deeds, mortgages and legal instruments of whatever kind, shall be executed by her in the same manner, and have the same legal force and effect as if she were unmarried.

SEC. 3. A married woman shall have the right to purchase any species of property in her own name, and to take proper legal conveyances therefor, and to contract and be contracted with in the same manner as if she were unmarried.

SEC. 4. A married woman, in all matters relating to her separate property and her separate contracts, may sue and be sued, plead and be impleaded, and in every respect be entitled to, and be subject to the same legal rights and remedies as if she were unmarried; nor shall any joinder of her husband as a party with her be necessary in any action brought by her or against her in matters relating to her separate property or arising out of her separate contracts: Provided, That the husband shall not be liable for the debts of the wife contracted prior to their marriage.

SEC. 5. All Acts and parts of Acts in conflict with the provisions of this Act are hereby repealed.

A GOOD DETERMINATION.—THE REVOLUTION has often urged upon women to register as voters, and to vote also, if possible, at elections. Mrs. Miner, of St. Louis, said in a meeting last week, that reporters there had gone to the registering office two or three times to see if she had registered. She said she had not done so, because of a difference in the opinion of lawyers, but on the first day of the next registering term she would be found there. They had determined, she added, to test their right to vote. Means had been pledged to defray the expenses, and able counsel employed to carry the case up to the United States Supreme Court. If she were rejected when she offered to register, then the suit would be commenced. They were dual citizens—citizens both of the United States and of the State of Missouri—and as such, she believed, were entitled to all the rights of other citizens.

THE EVENING GLOBE AND PRESS.—United, they have become a lively, newswy, racy and readable little tea-table companion, and cheap withal, too. It takes hold of new ideas with relish also. It said last week it could "see no reason for opposing woman's suffrage, which is not just as potent against men as against women. That it would be something new in human affairs, is not a valid objection. We shall find it necessary to accept more than one new thing, before we reach the highest condition of human civilization. THE REVOLUTION is filled with good reading matter, of interest in more directions than the special cause which it advocates. We have often had occasion to commend it. The copy which comes to our office is regularly mailed to a benighted family in New England."

MORE OF THE BERLIN CONVENTION.

The following extract of a private letter will be read with interest:

BERLIN, Nov. 10th, 1869.

Our German Woman's Rights Convention—that is to say, the right to labor for our support in any direction—took place last week. Some Americans who had announced their coming did not arrive, though some others came in their place; Professor Allen with his wife from New England, and Mr. and Mrs. Doggett from Chicago. When the members of the convention were assembled, a president was elected, men and women secretaries and honorary vice-presidents—one Mrs. Doggett. The first day the president had it pretty hard to keep good parliamentary order, the second day was very satisfactory in every respect; it showed how very easy sensible women adapt themselves to new things. Many of our ablest and most active women and some of our best men worked harmoniously together for the one good purpose, to alleviate suffering and elevate their fellow-beings. I was surprised to hear many of the women speak so clearly and good in every respect, and sometimes better than the men. Besides our President Holtzendorff, we had speeches by our Professor Virchow about training nurses, but he did not say a word that women should study medicine. It was a pity that he had to leave immediately, for a lady from Darmstadt arose and gave us a lengthy report of an institution where they have already put into practice the celebrated professor's plan, and much better too. Another speaker was the world-wide known founder of all co-operative societies, Mr. Schulze. He is one of the best public speakers, but he, too, made a proposition which was already carried out by women. Professor Emmings from Carlsruhe, Baden, wanted preparatory schools established, to prepare women to enter our Universities. He seems to have a clear brain as well as a noble heart. Baden is the most progressive part in our country, the Grand Duchess is the only daughter of our king, and fully as much beloved there as our Crown Princess, her sister-in-law, is here. The Crown Princess, who is now in the south of France, sent us a telegram that while regretting not to be present, she did watch our proceedings with interest.

In the evenings we had very pleasant social meetings in a fine hall.

The conclusion was a supper of nearly three hundred persons, when the ladies made speeches as well as the men. Mr. Doggett said he never saw anything like it, even in America. So you see the Germans are getting awake.

A WORKING WOMAN.—The *World* says: "Mrs. Marion B. Severance, of Canadea, N. Y., after having taught school all last winter, during the summer following drove a team before a machine to cut and reap seventy acres of grain and grass, planted, tended, and harvested a bed of onions, which she sold for \$80, besides attending to all her domestic household matters, to the entire satisfaction of all concerned."

THE GRANITE STATE.—The New Hampshire Woman's Suffrage Association will hold its first convention in Concord on Thursday and Friday, December 30 and 31. Among the speakers engaged to be present are Mrs. Julia Ward Howe, Mrs. Caroline M. Severance, Rev. R. B. Stratton, Rev. Rowland Connor, Rev. Phebe A. Hanaford, Mrs. Dr. Hatheway, S. S. Foster of Massachusetts, Mrs. Lucy Stone, H. B. Blackwell, A. J. and Mrs. Mary F. Davis of New Jersey, and Mrs. Mary A. Livermore.

MRS. STANTON AT THE WEST.—The western papers continue to speak in most exalted terms of Mrs. Stanton's lectures. The Jacksonville (Ill.) *Journal* of the 14th inst., says:

Elizabeth Cady Stanton lectures at the Opera House this evening, and we hope to see that handsome room packed full. Mrs. Stanton is the noblest Roman of all those who are engaged in the cause of women. Her lectures are spoken of universally as being intensely interesting. All who attend will be repaid a thousand fold.

ABOUT VINNIE REAM.—The Topeka (Kansas)

Record says: About a dozen years ago the Reams lived at Leavenworth, the father of Vinnie being the landlord of the Shawnee House. Afterwards the family removed to Wyandotte, and Ream, Sen., kept the Eldridge House. On the journey to Wyandotte Miss Ream drove the cow, and went with her shapely feet bare to save her shoes. She worked about the hotel at washing dishes, and was remarkable for nothing save her being an uncommonly pretty, plump, little girl, with very bright eyes. If she had artistic tastes or aspirations, none of the boarders of the "Shawnee" or the "Eldridge" ever found it out. They ate the bread which Vinnie's fair hands served up, and never dreamed that the same hands would ever mold statues at the Capitol. She is now in Paris, and receives there, as in Washington, the homage of the great. All the criticisms, and many of them by no means cleanly, have not deterred her from carrying out her purposes. She set out to make statues and sell, them and she has succeeded. Let Leavenworth and Wyandotte, the "Eldridge" and the "Shawnee" arise and sing.

SUFFRAGE MEETING IN BROOKLYN.—On Monday evening, the Academy of Music was crowded with the best people of the city to hear an address from Anna Dickinson. Miss Anthony was also announced to speak at the same time. Owing to some misunderstanding, Miss Dickinson did not arrive, and the evening was occupied in a most interesting and satisfactory manner, by Mr. and Mrs. Burleigh (the latter in the chair), Miss Anthony and Henry Ward Beecher. To close, Mrs. Anna T. Randall gave some dramatic readings on different subjects, which were well received, and detained the audience until a late hour.

THE N. Y. INDEPENDENT.—This gigantic journal, in size, including Supplement, almost like the sheet let down to St. Peter, and, in contents, quite as varied, is at hand with Prospectus for 1870. It is a strange palate that could not find something palatable in so ample a larder, but stranger still would be one to which nothing in it should be "common or unclean." One thing is certain. More reading can be had in the *Independent* for three dollars, than in any other newspaper in America. And certainly much of it is of the most important and healthy description, both secular and religious.

THE LIBERAL CHRISTIAN.—This able exponent of Unitarian sentiment has passed into new hands. It is intimated that a more conservative tone will hereafter characterize it. This is not yet apparent, to say the least. *Onward*, as well as *honestly*, is the best policy to-day. Woman has heretofore had honorable mention in the *Christian* in her present struggle to obtain the suffrage. The last issues show no sign of any change of policy or tone in that respect.

WAIT AND SEE.—The New York *Herald* says the Woman's Rights question is only a convenient tub thrown to the whale of New England fanaticism for present purposes, and from present appearances, will be limited to our fanatical, moral and social reformers there, for many years to come. It used to talk just that way about the anti-slavery cause, but changed its views somewhat afterwards.

MRS. STANTON'S APPOINTMENTS.

Elmwood,	Ill.,	Dec. 23d.
St. Louis,	Mo.,	" 28th.
Cincinnati,	Ohio,	" 30th.
Lexington,	Kentucky,	" "
Covington,	"	" "
Wabash,	Ind.,	" "
Coldwater,	Mich.,	Jan. 5th.
Adrian,	"	" 6th.
Jackson,	"	" 7th.
Marshall,	"	" 8th.
Grand Rapids,	"	" 11th.
East Saginaw,	"	" 13th.
Washington,	"	" 18th, 19th.

WOMAN AS TEACHER OF BOYS.—Two evening schools in Worcester, Mass., are conducted wholly by women, admirably it is told, where are over a hundred boys and young men, of all nationalities. And the *Palmer Journal*, in the same State, says, Miss Hill, the new member of the school board, is winning golden opinions where she has visited schools. There are five schools under her charge, and the children are invariably pleased with her visits. If the school rooms need repairing, she sees that it is done immediately, and anything wanted is promptly furnished.

OLIVE LOGAN IN BALTIMORE.—The *Baltimore Gazette* speaks in glowing terms of Miss Logan's lecture there on GIRLS. Of the audience, it says:

"Long before the time for the beginning of the lecture the hall was crowded to its utmost capacity, and many were obliged to leave because there was not room in the hall even to stand, and all who heard appear to have been delighted."

MADAME OLYMPE AUDOUARD, the French lady who dared to brave Brigham Young in his own house, is lecturing in Paris on the "Far West." She gives Mormonism, it is reported, some hard knocks.

THE LATE MRS. DISBROW.—One of her friends writes to say that she was not buried in "Potter's Field," as reported in the newspapers, but in her own lot in Greenwood Cemetery, the funeral being held at Rev. Dr. Gauldett's Church and attended by all her deceased husband's family.

MRS. EVA LANCASTER, in the absence of her husband, who is in Europe, presides over the editorial and publishing department of the *Texas Ranger*, and the paper is in no danger of losing patronage in consequence.

"THE MESSIAH."—The New York Harmonic Society will give Handel's grand Oratorio, "The Messiah," on Christmas night in Steinway Hall. The Soloists are Miss Brainerd, Miss Sterling, Mr. Simpson and Mr. Remmert. Of Miss Brainerd and Mr. Simpson it is unnecessary to say a word, for they have been long and favorably known to the public. Miss Sterling has just returned from Europe where she has been studying and is said to have no superior as an artist in this country, and it will be her first appearance in Oratorio as it will be also of Mr. Remmert, who is said to have the best Bass voice which has been heard by the public for many years. Those who desire to spend Christmas evening with pleasure, and profit to themselves, we advise to go and hear the "Messiah." Tickets, \$1. Reserved seats, for sale at Schirmer's, 701 Broadway, at \$1.50.

A PACIFIC COAST VOICE.

REV. CHARLES G. AMES gave the last of the recent course of lectures in San Francisco, on the general subject of Woman's Rights. His subject was, "What does it Mean?" A part of his answer was this:

This stir among the women—Is it the impulse of a principle, or only another paroxysm of human folly?—a moving of the great deep, or only a splurge upon the surface?—the sign of increasing life, or merely the spread of a contagious disease, a fever that will have its run and fill the patient's head with delirium? Do these women really hear the solemn call of a great duty or are their ears troubled with a buzzing bee of self-conceit? Locke says a whole nation may become insane; though of course the nation don't know it. Are our women going crazy? What does it mean? *

The argument against general manhood suffrage was: It will be the ruin of the people. The reply is: It has been the making of the people. In what other land have the masses acquired so much intelligent force, faculty and public spirit?

So a theory has grown up—the American theory—that liberty is good for anybody; that the way to secure obedience to the law is to let the people have a voice in making the law. This develops in them a sense of responsibility, a sense of justice and self-possession. * But the progress from despotism to popular government has been contested inch by inch.

This is the lesson of American history: That the health and welfare of the Republic depend on faithfully following out this organic principle of Impartial Liberty and Impartial Law, wherever it may lead. This is what the woman movement means: The Genius of America which gave the ballot to all the men of the Revolution—which gave the ballot to all the fugitives from old world oppression, which gave the ballot to the liberated negro,—the Genius of America—the very woman we call the Goddess of Liberty, says to us, "Give me the ballot, too." This is what it means: another step toward the perfect Republic. If it is a mistake, then the principle is a mistake; the Republic is a mistake. But we are swept on toward universal suffrage by a logical and moral necessity.

It does not mean that everybody has a right to vote: there is a good reason why children are excluded, and idiots and criminals. But it does mean that everybody shall have a right, unless there is a good reason for the exclusion. It does not belong to any class to show a cause for being admitted; it belongs to society to show a cause for the exclusion of any class.

Experience shows also that no class can legislate wisely and justly for another class. If you are a stockholder, you want to be represented. In all the affairs of modern society, woman is confessedly a stockholder. She has personal interests which are affected by legislation. The laws touch her rights of person, property and reputation, precisely as they touch man's. Perhaps man will legislate wisely and fairly; she thinks not; and as it is her affair as well as his, she chooses to have a voice. All the laws which bear on marriage, divorce and the guardianship of the children to whom she gives birth are made and executed without consulting her at all. And she can't help herself.

In this country also education is provided for by public law. Congress, the State legislatures, the county authorities, the town boards, the district trustees, all have a finger in the matter of educating the children. Here sits the woman, her hands tied and a padlock on her lips. Yes, there are twice as many women teachers as men; it is admitted they are often the best qualified and most efficient. But the men vote them half wages, and wouldn't employ them at all, in most cases, except as a matter of economy. And she can't help it. Is this a Republic, or a male Aristocracy?

The following Petition was adopted by the National Woman's Suffrage Association at their meeting held at the Woman's Bureau, June 1: To The Senate and House of Representatives of the United States:

The undersigned men and women of the United States ask for the prompt passage by your Honorable bodies of a Sixteenth Amendment to the Constitution, to be submitted to the Legislatures of the several States for ratification, which shall secure to all citizens the right of Suffrage, without distinction of sex.

A young lady explained to a printer, the other day, the distinction between printing and publishing, and, at the conclusion of her remarks, by way of illustration, she said: "You may print a kiss on my cheek, but you must not publish it."

"PRETTY girl, Amanda is." "Ah! is she blonde or brunette?" "Oh! she has her days of both."

FACTS FOR THE LADIES.—I earned over \$600 in a year, with one needle, on a Wheeler & Wilson Sewing-Machine. MRS. PARKER, New York.

MUTUAL BENEFIT LIFE COMPANY.—An advertisement of this new association for Life Insurance will be found in the appropriate place. It will be seen to offer some inducements peculiar to itself. Men and women can enjoy its benefits equally, and both are wanted to canvass in its behalf. Mr. J. P. Snow, an advocate of Equal Rights, has been appointed Superintendent of Agencies, and our readers will do well to address him upon the subject.

The Revolution, For 1870.

THE REVOLUTION is a weekly journal advocating Suffrage for women.

The demands for woman everywhere to-day, are for a wider range of employment, higher wages, thorough physical and mental education, and an equal right before the law in all those relations which grow out of the marriage state. While we yield to none in the earnestness of our advocacy of all these claims, we make a broader demand for the Enfranchisement of Woman, as the only way by which all her just rights can be permanently secured. By discussing, as we shall, incidentally all leading questions of political and social importance, we hope to educate women for an intelligent judgment upon public affairs, and for a faithful expression of that judgment at the polls.

While we would not refuse men an occasional word in our columns, yet as masculine ideas have ruled the race for six thousand years, we specially desire that THE REVOLUTION shall be the mouth-piece of women, that they may give the world the feminine thought in politics, religion and social life; that ultimately in the union of both we may find the truth in all things.

On the idea taught by the creeds, codes and customs of the world, that woman was made for man—his toy, drudge, subject, or even mere companion—we declare war to the death, and proclaim the higher truth that, like man, she was created by God for INDIVIDUAL, MORAL RESPONSIBILITY and progress here and forever, and that the physical conditions of her earthly life are not to be taken as a limitation of the evidence of the Divine intention respecting her as an immortal being.

Our principal contributors this year are:

ANNA E. DICKINSON,
PAULINA WRIGHT DAVIS,
ISABELLA BEECHER HOOKER,
HARRIET BEECHER STOWE,
ALICE AND PHEBE CARY,
OLIVE LOGAN,
MARY CLEMMER AMES,
ELIZABETH R. TILTON,
CELIA BURLEIGH,
M. E. JOSLYN GAGE,

CHARLOTTE B. WILBOUR,
LAURA C. BULLARD,
ELIZABETH SMITH MILLER,
MADAME ANNEKA,
MADAME D'HERICOURT,
KATE N. DOGGETT,
ISABELLA GRANT MEREDITH,
ELEANOR KIRK,
PHEBE COUZENS,
LILLIE PECKHAM,
LIZZIE M. BOYNTON,
HELEN EKIN STARRETT,
MARY W. SAWTELL,
ELIZABETH T. SCHENCK,
MARY E. AMES.

FOREIGN.

REBECCA MOORE,
LYDIA E. BECKER,
MADAME MARIE GOEG.

In announcing this brilliant array of contributors for the coming year, we wish to say to our readers that as THE REVOLUTION is an independent journal, bound to no party or sect, those who write for our columns are responsible only for what appears under their own names. Hence if old Abolitionists and Slaveholders, Republicans and Democrats, Presbyterians and Universalists, Catholics and Protestants find themselves side by side in writing up the question of Woman Suffrage, they must pardon each other's differences on all other points, trusting, that by giving their own views strongly and grandly, they will overshadow the errors by their side.

About to enter on our third year, it gives us pleasure to say that THE REVOLUTION started with a good list of subscribers, which was more than doubled the second year. Equal increase of patronage in the future will soon place us on a permanent basis, and make a woman's paper in this country a financial success.

ELIZABETH CADY STANTON, Editor.
SUSAN B. ANTHONY, Proprietor.

TERMS:

One year.....\$3 00
Six months..... 2 00

CLUB RATES:

Ten copies " 25 00
Twenty-five copies " 50 00

RATES OF ADVERTISING:

1 insertion.....20 cents a line.
4 " 18 " "
13 " 16 " "
52 " 14 " "

CASH COMMISSIONS TO AGENTS.

Those sending us from 25 to 50 subscribers may retain 75 cents per copy; from 50 to 100, \$1 a copy.

All communications should be directed to SUSAN B. ANTHONY, 49 East 23d Street, New York.

OUR EXCHANGE LIST.—Our new Exchange list will contain only such papers as shall publish our prospectus for 1870. Editors will please forward a marked copy.

RENEW NOW.—Those renewing their subscriptions to THE REVOLUTION NOW, for 1870, and sending \$3 will receive a copy of John Stuart Mill's new book, "The Subjection of Women."

THE SUBJECTION OF WOMEN.—Those who wish a copy of Mr. Mill's invaluable book, will see that their subscriptions and renewals for 1870 must be sent in immediately as the book will be sent only until January.

SUBSCRIBE NOW.—Those subscribing NOW for 1870, and sending \$3, shall receive THE REVOLUTION to the end of the year, FREE; also a copy of John Stuart Mill's new book, "The Subjection of Women."

Financial Department.

RESUMPTION OF SPECIE PAYMENTS.

For a long time past, the press generally have been clamoring for the immediate return of specie payments. Such might be supposed to be the general sentiment throughout our nation. Closer observation shows that though the press makes the most noise upon the subject, such is not the wish of business men generally. They regard as unwise to act hastily, and the attempt to make a coin reserve of probably less than one hundred and fifty millions give the assurance of paying ten billions would be too much like balancing an inverted pyramid upon the slenderest possible apex, or of ballasting a full-rigged merchantman for the voyage with a wheelbarrow of sand. Until there is a better showing of precious metals in the land, it would be absolutely insane to try so rash an experiment.

From an extended observation, I am satisfied that but few, except the importers, desire such a measure. It would enable them to depress our home manufacturers who now enjoy the protection of the premium on gold in addition to the import duties. If successful, the importers would be able to introduce their goods and carry off the little gold we have for them and then laugh in their sleeves at our folly. Such a crisis would be likely to renew the suspension in a few weeks and impoverish our people, cause universal distress and postpone resumption for years to come.

President Grant and Secretary Boutwell, we are glad to see, take decided grounds against immediate resumption. They think it would work great injury to the debtor classes. This would be true, and the injury would be general and severe, except to the misers and others who have their effects already reduced to money. To them it would be a feast of fat things. If property declined to one-fourth or one-tenth of its present value, their wealth would be proportionately increased. Courts, collectors, sheriffs and auctioneers, too, would be profited by selling out the effects of a bankrupt people.

For months past, there has been serious apprehensions of such a calamity. Thousands have been preaching the urgent necessity of taking in sail and stowing the ballast so as to be ready for the storm which was threatened. People were told to stop buying and building, merchants to restrict their trade, manufacturers to produce only a present supply, and all to study the most rigid economy. The effect of this has been to produce stagnation in business and destroy confidence very generally throughout our nation. These and other causes have greatly retarded our prosperity during the past year.

With the assurances that the President and Secretary have given the people, we look for a returning confidence that will inspire all classes with hope in the future, and the results cannot be but salutary to the great interests of the country. Confidence is the great element of success, and with the return of it, we expect to see the despond and gloom so rapidly overspreading our land, to dissipate. Trade, commerce and manufactures will again resume their accustomed activity, and all good and enterprising citizens will rejoice.

We propose in succeeding numbers of THE REVOLUTION to show how our prosperity can be not only maintained, but vastly increased, and

that the wonderful prosperity we have enjoyed since the close of the rebellion can be made permanent. There is no necessity for panics and revulsions in business operations. We possess the elements for almost endless progress in wealth, power and greatness, and if we but rightly use them, we can advance in the future with a rapidity and certainty that will vastly exceed anything ever dreamed of in the past.

G. B. S.

THE MONEY MARKET

closed quiet on Saturday at 7 per cent. on call. The discount market is dull owing to the recent failures.

The following table shows the changes in the New York city banks this week compared with the preceding week:

	Dec. 11.	Dec. 18.	Differences.
Loans,	\$252,729,955	\$252,834,914	Inc. \$104,959
Specie,	29,716,362	30,068,095	Inc. 351,733
Circulation,	34,128,117	34,162,303	Dec. 25,814
Deposits,	182,179,798	181,073,455	Dec. 1,106,343
Legal-tenders,	46,884,429	44,812,273	Dec. 2,072,156

THE GOLD MARKET

was dull and declined at the close of Saturday.

The fluctuations in the gold market for the week were as follows:

	Opening.	Highest.	Lowest.	Closing.
Monday, Dec. 13,	123	123	122 1/4	122 3/4
Tuesday, 14,	122 1/4	122 3/4	122 1/4	122 3/4
Wednesday, 15,	121 1/4	121 3/4	121 1/4	121 3/4
Thursday, 16,	121 1/4	122 1/4	121 1/4	121 3/4
Friday, 17,	121 1/4	122	120 3/4	120 3/4
Saturday, 18,	120 3/4	120 3/4	120 3/4	120 3/4

THE FOREIGN EXCHANGE MARKET

was quiet at the close of the week. Prime bankers sixty days sterling bills were sold at 108 1/4 less one-sixteen direct, and eight 109 1/4.

THE RAILWAY SHARE MARKET

was dull and unsettled at the close of Saturday.

The following are the closing quotations:

Cumberland, 25 1/4 to 26; W., F. & Co. Ex., 17 to —; American, 39 1/4 to 40; Adams, 59 to 59 1/4; United States 49 to —; Merch. Union, — to —; Quicksilver, 14 1/4 to 15; Canton, 48 to 50; Pacific Mail, 47 1/4 to 48; West. Un. Tel., 32 1/4 to 33 1/4; N. Y. C. & H. R. stock, 86 to 87 1/4; N. Y. C. & H. R. scrip, 80 to 80 1/4; Erie, — to —; Erie preferred, 20 1/4 to 21; Harlem, 132 to 123; Reading, 99 to 99 1/4; Toledo & Wabash, 49 to 50; Tol. & Wab. preferred, — to —; Mil. & St. Paul, 72 to 72 1/4; Mil. & St. Paul preferred, 84 1/4 to 84 1/4; P. & Fort Wayne, 87 to 87 1/4; Ohio & Miss., 24 to 24 1/4; Michigan Central, 132 to 122 1/4; Mich. So., 84 1/4 to 84 1/4; Illinois Central, 152 to 132 1/4; Cleve. & Pitta., 82 to 83; Rock Island, 104 1/4 to 104 1/4; N. Western, 68 1/4 to 68 1/4; N. Western pref. 81 to 81 1/4; Mariposa, 7 1/4 to 8; Mariposa preferred, 15 to 15 1/4.

UNITED STATES SECURITIES

closed dull and heavy.

Fisk & Hatch, 5 Nassau street, report the following quotations:

United States currency sixes, 108 1/4 to 108 1/4; United States sixes, 1881, registered, 115 to 115 1/4; United States sixes, 1881, coupon, 118 1/4 to 118 1/4; United States five-twenties, registered, May and November, 111 to 111 1/4; United States five-twenties, coupon, 1862, May and November, 112 1/4 to 113; United States five-twenties, coupon, 1864, May and November, 111 to 111 1/4; United States five-twenties, coupon, 1865, May and November, 111 1/4 to 111 1/4; United States five-twenties, registered, January and July, 110 1/4 to 110 1/4; United States five-twenties, 1865, coupon, January and July, 113 1/4 to 113 1/4; United States five-twenties, coupon, 1867, January and July, 113 1/4 to 114; United States five-twenties, coupon, 1868, January and July, 113 1/4 to 114; United States ten-forties, registered, 108 1/4 to 108 1/4; United States ten-forties, coupon, 108 1/4 to 108 1/4.

THE CUSTOM DUTIES

for the week were \$1,555,040 gold against \$1,668,008 \$1,846,146 and \$2,031,531 for the preceding weeks. The imports of merchandise for the week were \$3,704,216 gold, against \$4,881,683, \$5,521,529, and \$4,182,197 for the preceding weeks. The exports, exclusive of specie, were \$3,646,286 in currency against \$4,413,422, \$4,078,197, and \$4,088,188 for the preceding weeks. The exports of specie were \$309,947 against \$380,399, \$190,489, and \$161,704 for the preceding weeks.

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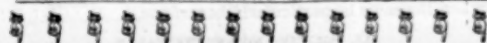
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